

The Scientific Basis
or
Woman's Education.

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BY
G. M. CHITLUNKAR

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The Scientific Basis
OF
Woman's Education.

BY
THE LATE PROF.
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WITH A FOREWORD
BY
H. H. The Ranisaheb of Sangli.

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— DEDICATED TO —

Lady Premlilabai Thackersey

WIFE OF THE

LATE SIR VITHALDAS THACKERSEY,

A GENEROUS HELPER OF

WOMAN'S EDUCATION IN INDIA.

Appreciation of the work

OF
Prof. CHIPLUNKAR

BY
Lady Thackersey, Poona.

परिचय.

स्व. गोपाळराव चिपळूणकर साथे मारे केटलांक वर्षनुं ओळखाण हतु. तेमनी स्त्रिओनी केळवणी विषयक प्रवृत्तिओ विषे मने माहिती मळी, ने तेथी तेमनो परिचय मने थयो.

‘ पर्णकुटी ’ मां पर्णकुटी कन्याशाळा नामनी एक नानीशी कन्याशाळा पांचेक वर्षथी चाले छे. तेनी व्यवस्था माटे श्री. चिपळूणकर अवारनवार पर्णकुटीमां आवता. अठवाडीयामां तेमनो एक फेरो तो त्यां होयज. शाळांमां आव्या पळी शाळाना शिक्षकोसाथे, विद्यार्थिनीओ साथे अने मारी साथे शाळाविषयक चर्चाओ विस्तारथी करता. शिक्षकोनी मुंजवणो टाळवा यत्न करता ने विद्यार्थिओने उपदेशपर बोल कहीने तेमना काममां उत्तेजन आपता. तेमने ज्यारे ज्यारे शाळाना काममाटे के स्त्रिओनी उन्नति थाय एवी प्रवृत्तिनी चर्चा माटे हुं बोलावती त्यारे त्यारे तेओ विना विलंबे टाड, तडके के वरसादनी पर्वा कर्या विना एकदम आवता, ते पोताना विचारो निगतवार सामळवी प्रवृत्ति केम चलाववी ते विषे सूचनाओ करता.

तेमना विचारो घणा उन्नत हता. तेमने स्त्री-शिक्षणनी अने स्त्रीओना उद्धारनी धगश हती. तेमना शिक्षण विषयक विचारो केवळ प्रांतीय हद-भाज समायला नहता. तेओ महाराष्ट्रीय भले होय, पण समग्र स्त्रीजाति अज्ञान अन्धकारमांथी नकळी ज्ञानना प्रकाशमां केवी रीते जाय, ते विषेज

તેમના ઉદાર વિચારો હતા. સ્ત્રીઓની અજ્ઞાન દશા જોઈને તેમનું હૃદય વઝી ઉઠતું, ને આ સ્ત્રીઓ સજ્ઞાન થઈ પોતાનું યોગ્ય સ્થાન સમાજમાં કેવી રીતે ભોગવતી થાય તે વિચાર તેમના મગજમાં અહર્નિશ રહ્યા કરતો.

તેમના સમાગમમાં આવનારા થોડાકજ વચ્ચતમાં સમજી જતા કે પોતે એક શિક્ષણશાસ્ત્રીને સમાજસુધારક સાથે વાતો કરી રહ્યા છે. કારણ, દરેક મુદ્દા ઉપર તેઓ એઓ નવીન પ્રકાશ પાડતા કે તેમના તે વિષયના અભ્યાસ વિષે સાંભળનારને નવાઈ લાગતી.

તેમની પ્રવૃત્તિની માહિતી ગુજરાતમાં એટલી વધી નથી. આનુ કારણ એ હતું કે તેઓ ગુજરાતી ભાષાના જાણકાર ન હતા. પણ ગુજરાતી સ્ત્રીઓમાં ઘણા વહેમો અને અજ્ઞાન પ્રવર્તે છે, એ જાણ્યા પછી તેમની દશા સુધારવા પોતે શું કરવું જોઈએ, એ વિચારે તેમને કેટલાક વચ્ચત મુધી ઘેરી રાખતો. છેવટે આ દિશામાં કશી પ્રવૃત્તિ કરવાના ઇરાદાથી એક શરુઆતી તરીકે ગુજરાતી ભાષા શીખી લેવાનો તેમણો આરંભ કરેલો હતો. અને તે ભાષામાં લખી વાંચ ને બોલી શકાય માટે ગુજરાતી છાપાં અત્રે થી લઈ જાઈ તેમનો અભ્યાસ કરવા તે પ્રયત્ન કરી રહ્યા હતા. અમારી શાળામાંના શિક્ષક પાસે પોતાને ગુજરાતી શીખવાની ઇચ્છા છે ને તેમાં તેનું સહાય કરવી એક તેમણો અનેવાર કહેલું ને તે માટે એકાદ બેવાર ઉત્સાહતોર આરંભ પણ કરેલો. પણ ગુજરાતની સ્ત્રીઓના ભાગ્યમાં તેમની સેવા લેવાનું દૈવ લચ્યુંજ ન હતું, એટલે તેમનો પ્રયત્ન સફળતાને કેમ પાવે ?

સ્ત્રીઓની આજમુધી સમાજે જે અવદશા કરીછે તે તેઓ બરાબર સમજતા. ને તેમાંથી તેમને મુક્ત કરવા માટે સ્ત્રીઓને શિક્ષણજ આપવું જોઈએ તે તેથીજ તેઓમાં પોતાના હક્કોનું અધિકારનું અને યોગ્ય સ્થાનનું, માન ઉત્પન્ન થશે, એમ તેઓ માનતા. તે માટે સરકારી મોટા પગારની જગ્યા મળી શકે એમ હોવા છતાં મોટો સ્વાર્થત્યાગ કરી કેવલ શિક્ષણનુંજ પવિત્ર કાર્ય જીવનપર્યંત કરવાનો તેમણો નિર્ધાર કર્યો હતો, ને તે તેમણો આમરણ

पाळ्यो हतो. आवा स्वार्थत्यागी आदर्श शिक्षकनो ने समाजसुधारक नो भेटो मळवो मुश्केल छे. तेमना अंतःकरणनी अंदर स्त्रीओ माटे जे लागणी उभराली ते दर्शाववा माटे में नजरे थएलो एकज प्रसंग टांकी आ परिचय पूरो करीश.

पर्णकुटी कन्याशाळांमां एकवार “स्त्रीओ श्रेष्ठ के पुरुष” ए विषय उपर चर्चासभामां विवाद थवानो हतो. विवादमां विद्यार्थिनीओ जोश्या भाग ले एटला माटे शिक्षकोए पुरुषो श्रेष्ठ अने विद्यार्थिनीओ ए स्त्रीओ श्रेष्ठ एम कहेंतुं एवा चर्चा माटे बे पक्ष नक्की करेला हता. ते सभामां श्री. चिपळूणकर आवी गया हता. बेनो जे पोतानो पक्ष जोरथी आगळ धर्यो ने शिक्षकोए पण पोताने कहेवानुं हतुं ते बराबर रीते कहयुं. शिक्षकोनी दलीलो आगळ विद्यार्थिनीओ क्यां लगी टकी शके ? एटले बेनो कईक हठावा लागी. पण श्री. चिपळूणकरनुं स्त्रीपक्षपाती हृदय स्त्रीओनी आ अवहेलना खागी शक्युं नही. तेओ गुजराती बोली शकता नही, पण आ प्रसंगे मराठीमां-सौ बेनो समजी शके एवी मराठीमां मुद्दासर ने लागणीप्रधान भाषण करीने स्त्रिओज जगत्मां श्रेष्ठ छे ; उभय दुळने उभळणार कन्याज श्रेष्ठ छे, पातिना संसारने स्वर्ग समान बनावनार पत्नीज श्रेष्ठ छे. अने अखिल जगतने वात्सल्यनो माता हृदयनो परिचय करावनार माताज श्रेष्ठ छे. ए वस्तु अंतःकरणने स्पर्श करे एवी रीते सौने ठसावीने गवगवां थई ते बेसी गया हता. एमना भाषणमां वक्तृत्व न हतुं. भाषानो आवडंबर न हता के आवेश पण न हतो. मात्र निखालस हृदय ने अंतःकरणनी उत्कट भावनाजं हती.

तेमना आ भाषणनी सौना उपर सरस छाप पडेली स्व. चिपळूणकरना प्रिय कार्यने आपणो समळी आगळ वधारीये एमांज तेमना आत्माने आनंद थरो.

FOREWORD.

(By H. H. The Rani Saheb of Sangli)

Indian women and those interested in the cause of their education will feel grateful to Professor Chiplunkar for the very thorough and critical examination he has made in the following pages of that question, and his bold attempt to adjust new ideas on that subject with our social environment. A colleague of Prof Karve, and a sincere and earnest worker in the cause of woman's education the writer speaks with an authority which has been added by his foreign travel, first-hand knowledge of things in the Western countries, and a careful study of their writers on the woman's question. Even though the reader may at times feel inclined to differ from some of the views expressed in this book, the writer's zeal and earnestness in his cause and his keen anxiety for woman's progress cannot be disputed.

The author's main proposition, however, that ' It is not a sound policy to solve Eastern problems by applying Western principles ' can hardly be challenged. It then follows that it is the more true in the case of woman's education in this country, in view of the difference between the Eastern and Western social ideals and psychology. The present general awakening in the matter of woman's education is no doubt a very welcome and healthy sign of national progress; but it is equally true that this is a time when we ought to pause and think out the lines along which this education ought to proceed, and the aims it should seek to achieve. Prof. Chiplunkar has rightly

complained that the education we have been giving our girls so long was almost aimless. It gave thought neither to the life, majority of them were destined to lead, nor to the psychological and physical difference that exists between boys and girls. Girls went to schools and colleges simply because the progressive society wanted women to learn; and as no other education was available, education which boys received was considered to be equally good for girls too. But when the present education is now discovered to be gravely defective in the case of boys, it must be much more so in the case of girls.

And so the main question before us all is what this right kind of education for our girls should be. It opens up a field for all educationists and laymen to differ, and differ as widely as poles. The present book will be useful to the reader to look at the question in its wider aspect, and in consonance with the ideals and requirements of the Indian Society. To correctly ascertain what these ideals and requirements are, it would be necessary to review the different stages through which women's education has passed during these forty years since the movement first began in this country; but consideration of space would not perhaps justify the digression. It would suffice to note that during this period Western woman has made great strides along the line of thought which makes woman look upon herself not a complement of man, but his equal with identity, interest and ideals quite independent of him. Exigencies of the Great War have helped this advance still further in recent years; and the idea that man and woman are never intended to be the complement of one another seems to have firmly taken root in the minds of our Western sisters of the present day.

Whether this new social philosophy will benefit the home, society or race, it is yet too early to say. But to judge from the effects this new philosophy is already having on the Western home and society, and about which many Western thinkers and writers have complained, it requires no great stretch of imagination to foresee its ultimate doom.

In this country this stage is yet to come ; and it will not be long in coming if we allow ourselves to be guided by Western ideals, without giving any consideration to our own traditions and sentiments. Woman's role in society as the complement of man need in no way be looked down upon; for man also is equally the complement of woman. That the true role, or rather the mission of woman is to be the friend, comfort and support of man rather than his competitor in the race of life, does not at all detract anything from her position and self-respect: on the contrary it adds to the nobility of her sex. That the educated Indian Women do not consider this ideal of womanhood as unworthy will rest chiefly on our men, who must not give only women their due respect but must admit them frankly as their equals and friends, in all walks of life and thus maintain the ancient high ideal which looked upon matrimony as a spiritual union of souls. Lives of great men in the West abound in instances where women have done far greater service to mankind by being good wives and mothers, and their help and guidance and devotion have been freely and gratefully recognised by men. By her tradition, culture and bringing up, Indian woman, most of all, is best fitted to play this role in her life ; and it would be, as the author has shown, a great mistake to change her ideal and graft in its place one, alien to her nature and traditions.

Once this ideal of womanhood is accepted the whole problem of woman's education may present an easy solution in as much as it immediately eliminates all talk of sex-competition and sexwar. Woman will not then feel a different education befitting her to her duties in life as an index of sex-subordination. The ultimate aim of woman's education will be readily agreed to but there is bound to be considerable difference of opinion over its details. The question of economic independence of women, as dealt with by Prof. Chiplunkar, would in the eyes of some relate more to women's general status in society. It would no doubt be difficult as the writer points out, to reconcile two so divergent duties as a good wife and wage-earner; but it cannot at the same time be denied, that even though woman may not actually earn, the capacity to earn if ever the need arises, will not only enhance her practical utility in the home, but add also to her status and respect in society. The woman-especially the Hindu woman-is labouring under great disabilities owing to the present system of Hindu Law. Law of Inheritance as it is at present interpreted and applied would appear to inflict social inequality upon her and in my opinion its removal will constitute a measure which will go a long way towards realising the ultimate goal that the author of this book propounds. I attach great importance to this question. It is fair to suppose that Indian women's demand for improved legal status and equal rights of inheritance is inspired more by their desire to raise their general status in family and society, rather than any ideals of modern Feminism. Every fair minded man will concede that woman's capacity as an economic factor and her legal status react to a great extent on her social status.

Whatever small differences the reader may have in the matter of details, there can be no two opinions about the importance of the problems Prof. Chip-lunkar has dealt with, very ably, and I have no doubt that his contribution will be very useful to all interested in woman's cause. The resolutions passed by the All India Women's Conference at Poona in 1927 and included in this book about the reform in woman's education show that Indian women also are alive to the deficiencies and short-comings in the education imparted to girls at present; and there is every reason to hope that with the efforts which Prof. Karve's Indian Women's University has been doing in this direction, together with the awakening among our women, woman's education may soon be put on the right basis. Prof. Chip-lunkar's book, which, by the way, it would not be wrong to say is the first of its kind, comes out, therefore, not a moment too soon : and I have great pleasure to recommend it to the reader.

Sangli, S. M. C.
7th Dec. 1929

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S S. PATWARDHAN.

INTRODUCTION.

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“The most important of all facts in the present age is that the East and West have met.” Thus writes Rabindranath Tagore. An immense work remains to be done in the interpretation of Western civilisation in the East and therefore such a book as this by Professor Chiplunkar is most warmly to be welcomed and is deserving of a wide public.

It is brought to light precisely at the right time. In India millions of women are awakening to a new sense of life, and are beginning to ask themselves, “What can we learn from the West?”

At the same time, the education of women in the West is passing through a phase of doubt. It is not as if the West had something clear-cut and satisfactory to offer to the East in this matter of female education. Quite the reverse. We in the West are full of questionings as to the wisdom of the ideals we are pursuing.

The special merit, in my opinion, of Prof. Chiplunkar's work, lies in the fact that he discriminates with so much insight between what is worthy of imitation and what is not. India will be happy if she is able to assimilate only what is good from the West, while showing wise judgment in the avoidance of our errors. Seen from this standpoint, the comparative backwardness of the Indian people in the matter of the education of women is a positive advantage. The East may thus be saved from an uncritical imitation. Some of the worst defects of the western methods being now obvious, they can the better be avoided from the very beginning.

In the West, the emancipation of women began at a time when psychology was in its infancy; and we made the serious mistake of under-estimating the differences of nature and character between boys and girls, and men and women. It was much too readily assumed that what women wanted was merely to enjoy precisely the same kind of education and life as that already developed for the benefit of men. There was no proper differentiation of the sexes. Thus the great women's colleges, known all over the world such as Girton and Somerville, became, to a large extent, rather thin imitations of men's colleges. If the great movement for the emancipation of women had been born a generation later, when psychology was more ripely developed, we might have seen institutions founded which would have aimed at providing for women educational opportunities of a kind properly adapted to their specific needs. In the East, there is now a splendid chance to create such colleges for women, and all credit is due to those—such as Prof. Karve and the author of this book, and their co-workers,—for their efforts in this direction.

It has always been the weakness of the busy practical West to act too much and think too little. A more profound theoretical examination of the whole problem of women's education might have saved us from a course of action, which as Professor Chiplunkar explains, has tended to produce (especially in America and England) large numbers of women who have been divorced (as the result of a masculinised type of upbringing) from their own true inner nature, and thus made unhappy in themselves and out of touch with their life-tasks.

The problem that confronts us is that of equalising man and woman; not in the sense that the woman conforms to a man-made type of life (this can only make her rest-

less and discontented), but in the deeper sense that we should create for woman spheres of life and work, different in nature from those of men, but equal in their status and moral and financial value. If India can do this she will advance to a truer conception of sex-equality than any yet generally accepted in Europe and America. Professor Chiplunkar's book should be of great value as a step in this direction.

It will be almost universally admitted that the decline of the family is a leading symptom of western life, and there cannot be the slightest doubt that a false type of woman's emancipation bears much of the responsibility.

It would be against all reason that a girl who has been educated on purely boyish lines, and who afterwards enters upon a masculine career, should be as well fitted for the upbuilding of home-life as a girl who has never at any time lost sight of the importance of the family in her scheme of life. With her strong tradition of the family there is hope that India will be able to work out some type of education (this can only be done by Indians for Indians) which will impart to her young women a wide culture without distracting them from their primary biological function—that of upholding the family and the race. The entire future of the people may depend upon the fulfilment of this task.

The perusal of Chapter III of this book will demonstrate better than anything I can say, that the present line of woman's education in the lands of the west has by no means led to health and happiness. In spite of all that feminists may say to the contrary, the average woman will find her chief fulfilment in the performance of the ancient feminine functions of wifehood and maternity. This must

be so, because woman is supremely fitted for these tasks, by virtue of her entire physiology and psychology. Yet in great centres of western civilisation we see that less than one of the young women of the community find themselves able to exercise these functions. This notwithstanding that the proportion of men to women would enable more than nine-tenths of all women to marry. Conditions of life have been created which tend almost automatically to destroy the home, and to prevent women from finding a field of work such as they would themselves have desired, had they not been the slaves of industrialism and "business".

And side by side with this state of things we find that amongst those women who do marry, the mortality through maternity disastrously increases. Modern emancipation has thus produced a state of things which, as we clearly see, is profoundly *unfavourable* to the life, happiness and success of woman herself.

It is very important to make these points clear. Because anyone who writes in the sense in which I do, is sure to be accused of being an enemy of woman, one who desires to thrust her back into slavery and so forth. The tragic reality of the situation is that in escaping from the too narrow domestic life of the past, woman has stumbled into a new kind of slavery—that of machinery and routine life—which is peculiarly uncongenial to her nature. She is still unfortunately, far removed from a true self-realisation *along her own lines*.

This independent realisation by women of their own inward life is impossible so long as we remain under the dominion of masculine values. The entire modern emancipation movement may be looked upon as an attempt on the

part of women to adopt themselves to masculine ways and standards. A denial of the value of the feminine side of life is implicit in virtually the whole of feminist literature.

If we desire to escape from this process, we must needs return to the view that humanity has two poles, the male and the female (see pp. 6 to 8) in the sense of Rabindranath Tagore—namely that these complement each other and are of equal value. This more psychological outlook should not seem strange in the East, where the mechanical rational life-philosophy has no deep roots. We may therefore hope that valuable contributions to the solution of the age-long problem of the right relationship and education of the sexes will come from the Indian people.

Letchworth Herts
England
Sept. 1929.

}

MEYRICK BOOTH.

* Meyrick Booth, B. Sc. Ph. D. born 1883, studied Science at the University of Leeds, and Philosophy and Psychology at Jena and Zurich under Eucken, Liebmann and Foerster. He has translated two of Eucken's largest works and written a book about him, 'Rudolf Eucken, his philosophy and influence.' He also translated one of Foerster's most important books "Marriage and the sex question." For three years during the war he served with the friends' Red Cross; Afterwards he spent four years studying social conditions in Germany, Austria, Italy and Switzerland and contributing at intervals to the leading Reviews. His recent book "Woman and Society" is a searching and impartial discussion of problems of vital significance to-day.

APPRECIATION.

I am glad to have been given this opportunity of expressing my appreciation of Mr Chiplunker's book written in the cause of women's education in India. He is severe upon the West, but it cannot truthfully be said that he is unduly so. Indeed he shows a nice appreciation of the good that can be gleaned for India from the harvest of educated women that the West has raised for itself.

As one who was painfully crammed in Secondary school up to 17 years of age, and then nearly physically ruined by a strenuous four years in search of an honours science degree, I am against the higher education of women if these efforts mean higher education. But do they? What exactly is the higher or the highest education of women?

Some subsequent teaching in England followed by four years in Canada both in a girl's school and in a University, and my own motherhood, have given me a keen interest in the education of the rising generation of mothers, which seven years in India has only deepened. Essentially, I find the Indian women very charming and exceptionally bright and I hate to think that the Western standards of education may be allowed to spoil her.

I trust that the pitfalls of co-education, boys' curricula and intensive cramming will be avoided. Train the hands of the girl, develop her mind and her soul and her brain may then be safely left to look after itself.

Universities for women only, supported by high schools and inter-colleges whose programmes carry out the same principles. are I believe, an excellent proposition to meet the needs of India, and indeed of any other country. I wish Mr. Chiplunkar's book every success. It should be of great value to India's new-educationists.

(*Mrs.*) *Rosalie Acasen*, B. Sc. A. R. C. Sc. I.

AUTHOR'S INTRODUCTION.

In my raw youth I was a loyal disciple of the late Prof. Agarkar, the forerunner of social reform movement in Maharashtra. But a first hand study of social conditions in the West opened my eyes to the results of the principles and methods advocated by Indian Social Reformers. Social Sciences differ from the physical sciences in the fact that in the former theories cannot be tested by experiments. Equality of the sexes, Emancipation and Economic Independence of Women, Co-education and Identical Courses of Education, Freedom in marriage and Occupation have been accepted in common parlance as self-evident theorems. So much so that any diffidence about their utility is condemned as sheer orthodoxy.

Since my return from America, I have been working as a colleague of Prof. Karve in his educational activities. This association naturally gave me excellent facilities, of studying the Indian Women's life, education and capacities. Being interested in sociological study, I devoted my spare time in carrying on an intensive and comparative study of the Women's problems in the East and West. I have been collecting data for this book for the last twelve years. I intended to devote some more years of study to these problems. But in view of the new marriage legislation several of my friends pressed me to bring out my book, as in their opinion this was an opportune moment for its publication. Authors like Stanley Hall, Havelock Ellis, Dr. Meyrick Booth etc. have made very important contributions to this intricate subject. I am conscious that my book cannot rank in the same shelf. I am also conscious

of my many shortcomings. But I have made bold to launch this book in the hope that it may be of some help in solving at least one problem—that of the Indian Woman's Education.

In this country many reformers are labouring under the impression that the acceptance of Western Social theories and their application to Eastern social conditions would greatly accelerate the rate of our social and political progress. Social reform-principles ought to be critically studied before they are applied. In this book some material regarding Western social conditions have been collected for the intelligent public of this country. The first part of the book deals with the presentday education of women in the West.

According to the new marriage legislation girls in India cannot now be married before the age of 14. This has brought to the forefront many social problems of great importance. I have proposed solution for some of the problems that are likely to arise. I may add, here, that in propounding these views I do not represent either directly or indirectly any present Institutions.

I consider the education of women as vital to the progress of any nation. Boys' education, in case it is not conducted on proper lines, results in unemployment and misfits. Girls' education, if not properly organised on sound lines, unfits them psychologically and physiologically for maternity and for the continuance of the very race. This latter is therefore a far more important problem. In this book I have made an attempt to point out the right methods of Women's Education and the adaptations necessary to secure its rapid and definite national development. This question of Indian Women's Education must be considered from a national point of view, which aspect adds to its in-

tricity. I have made every attempt to make this book a source material for educationists. Leading men and women in their educational conferences are now engaged in considering the age-long question of women's function and the utility of maintaining an independent University for harmonious development of their capacities. The educated opinion in India seems to be divided about both these questions. I have tried to place before the readers some psychological, biological, and sociological facts in order to prove the necessity of starting and maintaining an independent University for women. Though agreeing fundamentally with the founder, my own views about such a University are largely different, as may be seen from the body of the book.

Her Highness the Ranisaheb of Sangli and Dr. Meyrick Booth of England have laid me under many obligations by introducing the book to the public. My thanks are due to Mrs. Rosalie Acaon for her kind appreciation. Thanks are also due to the authors from whose books I have largely drawn. Friends and sympathisers who have encouraged me with words of love and hope deserve to be heartily thanked, as without their support this book would never have seen the light of the day. My friends Mr. P. K. Gode, M.A. Curator Bhandarkar Research Institute and Mr. S. A. Jogaleker M. A. LL. B., Pleader Poona City, have helped me by correcting and preparing the manuscript for the press. Thanks are due to the Secretary of the Shri Ganesh Printing Works Poona, who gave me every facility and concession. Finally I crave indulgence for the many misprints which have crept into the book, owing to my inexperience and ignorance.

Post Deccan Gymkhana,
Poona. 4.
17th Nov. 1929.

G. M. CHIPLUNKAR.

PUBLISHER'S NOTE,

It is with a heavy and sorrowing heart that I take up my pen to do that part of the duty that has fallen to my lot. On account of the very sad and sudden demise of the Author of this most important Book, before it could see the light of day, the actual publication of the same as been prolonged. Prof. G. M. Chiplunkar was so very busy with this Book of his, even during his last serious illness, that he had to be actually promised that every thing would be done by his old and sincere friends to see that his Book will be published in the form in which he himself had wanted it to be. Prof. Chiplunkar died very suddenly on the 20th of December 1929 and the responsibility of the publication of this Book had to be taken from his sorrowing family.

I feel confident that the Book will appeal to all the Thinkers of India.

Errata, Index & Bibliography have been added by me.

Deccan Gymkhana
Colony,
Poona, 1st Feb. 1930.

}

S. B. HUDLIKAR.

SOME OPINIONS.

Dr. V. N. Desai, L M & S. Sangli

“ It is a strange coincidence that you have, in your Book, given a vivid and exact expression to my views thoughts and minute observations, about the present system of higher female education and its disastrous effects upon the mental and physical development of our girls and their social life, formed during my professional life of 25 years. The problem requires an urgent and most careful attention. and the credit goes to you for working up the slumbering Society over such a vital question of social and family welfare ”

To,

Prof. G M. CHIPLUNKAR,

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ERRATA.

Readers are requested to read the following pages
after making the following corrections.

Page	Para	Line	Incorrect	Correct
1	1	10	most of emotion	most emotions
3	2	10	shoter	shorter
3	4	6	There is no female mind "	There is no female mind
3	4	7	now appear	now appears
4	1	8	Winner	Winners
4	3	4	as	is
5	1	5	is really	is not really
5	Footnote	2	Meyric	Meyrick.
6	3	1	emperical	Empirical
6	4	3	Pass out	pass beyond
6	Footnote	1	Meyric	Meyrick
8	Footnote	2	Meyric	Meyrick
10	1	1	Johon	John
11	3	1	that existing	that the existing
11	3	8	adopted	adapted.
11	4	2	Startz	Stratz
11	4	2	Amesterdam	Amsterdam
11	Footnote	1	Meyric	Meyrick
18	1	5	different than	different from
18	1	7	secondary	the secondary
18	2	14	fat salaried	highly salaried
22	1	15	in the case	is the case
22	Footnote	1	pychology	psychology

Page	Para	Line	Incorrect	Correct
23	2	12	masculine ideals will be adversely affecting	masculine lives will adversely affect
23	2	Last	questions	question
23	3	4	than what it can	that it can
23	Footnote	1	Meyric	Meyrick
25	3	2	by the artificial	by artificial
26	1	9	perfer	prefer
28	Footnote	2	Meyric	Meyrick
29	2	1	complimentary	complementary
29	2	2	by present	by the present
29	3	4	in his country	in this country
30	1	1	colleges to remain	colleges remain
31	3	last	manogamous	Monogamous
31	Footnote	1	Olive	Clive
32	1	14	Woods Hachinson	Wood Hatchinson
32	1	18	increase of the	increase of
32	1	1	The modern indus- trialism	Modern Industri- alism
33	1	13	rasult	result
33	Footnote	2	Meyric	Meyrick
34	1	2	hundreds of young women	hundreds of thou- sands of young
34	1	2	are	—
34	1	3	entering	enter
34	1	4	Crerkical	Clerical
34	1	8	800000	800,000
34	2	13	The family	family
35	4	2	mother	mothers
36	2	2	of the real	of real
37	6	1	with an object	with the object
37	6	2	complimentary	complementary

Page	Para	Line	Incorrect	Correct
38	1	8	the careering of	careers for
38	1	10	thrown in the back grounding	thrown into the back ground
39	8	2	loosing	losing
40	2	1	Togore	Tagore
41	1	10	for	far
41	3	5	Indis	India
41	4	1	west that are	west who are
42	1	2	This is good side of the	This is the good side of Western
43	1	5	from biological	from the biological
42	2	9	Cæzar	Cæsar
44	3	7	devote then	devoting
45	1	4	in the western	in western
45	2	1	the unwillingness	unwillingness
45	4	6	which great	which a great
48	1	3	the average	an average
48	2	1	that a number	that the number
48	Footnote	2	Meyric	Meyrick
49	Footnote	1	Meyric	Meyrick
50	2	5	errotic	erotic
50	4	6	number of	A number of
50	Footnote	1	Mos Neville Rolfe	Mrs. Neville Rolfe.
55	1	8	Stung	strung
58	1	1	their	there
58	4	1	occupalions	occupations
59	1	33	gardians	guardians
61	1	2	psychelogically	psychologically
61	2	2	consumation	consummation
65	2	22	consumation	consummation
67	2	5	calebre	calibre
67	4	4	prococity	precocity

Page	Para	Line	Incorrect	Correct
69	1	1	Wetih	Weith
71	1	5	utilitarian	non utilitarian
71	2	6	premis	premiss
71	2	8	feminist	feminists
71	2	13	monogomous	monogamous
72	1	2	prodnces	produces
75	2	3	educationist,	educationists
75	2	10	Uulimited	Unlimited
75	3	4	wel being	well-being
76	1	10	Botony	Botany
76	5	5	woman	women
76	1	6	Wurtenbey	Wurtenberg
77	1	10	soms	some
79	2	3	Indis	India
79	2	10	there	their
79	3	4	Uniursity	University
83	6	1	ere	are
84	2	7	scientist	scientists
87	3	13	traintng	training
88	1	4	seeondary	secondary
99	2	1	lacks	Lakhs
99	2	2	"	"
102	2	2	educationist,	educationists,
104	1	10	-tellectual	intellectual
104	1	16	fullfilling	fulfilling
106	4	6	Mariev on Schmid	Marie von Schmidt
110	2	15	educatien	education,
110	2	15	should	should,
111	1	2	life struggle	life-struggle
111	3	7	incarnates itself	incarnates herself
113	1	1	politica	political
113	1	3	shonld	should
115	1	4	laboar	labour

Page	Para	Line	Incorrect	Correct
115	3	2	gread	great
117	1	9	girl graduates	women graduates
120	3	1	hundred	hundreds
122	3	3	enforsed	enforced
123	1	10	lacks	lakhs
123	2	5	carreer	career
123	2	19	guardian	guardians
125	1	2	school's	school
126	1	2	unnecessarily	necessarily
128	2	2	there	their
128	2	18	there	their
129	3	14	of lawyer	of a lawyer
130	5	5	fares	fairs
131	3	5	fares	fairs
135	2	13	econemically	economically
138	1	6	head of system	head of a system
138	1	7	corruptain	corruption
138	2	13	eleminate	eliminate
140	3	5	Thousand	Thousands
140	4	3	receving	receiving
141	1	18	Civislzation	Civilization
143	1	6	there	their
148	3	5	Complimentary	Complementary
150	2	4	omestic	domestic
158	2	1	All women's	all India women's
158	4	2	member	number
163	8	9	eformers	reformers
164	1	1	co-edncation	coeducation
168	4	2	Kashab	Keshab
169	2	2	lhe	the
173	4	7	of the the	of the
175	3	12	reaserved	reserved

Para	Para	Line	Incorrect	Correct
179	5	3	in	on
179	3	14	text-book	text-books
185	3	6	subjects	subjects
193	2	12	reaponsible	responsible
205	3	1	Family reiation	Family Relation
210	2	3	daily-dental	daily, dental
216	1	1	Physles	Physics
217	1	1	volumetri	volumetric
221	5	2	enuresis	neurosis
234	1	12	develop	developed
261	1	2	marathi	Marathi
262	2	21	ta	to
267	1	1	their	there
280	Table E	1	ducational	Educational
313	1	10	Meyric	Meyrick

The Scientific Basis OF Woman's Education.

*Part I—A Critical study of the Present-Day Education
of Women in the West*

CHAPTER I.

The Nature of Woman.

(a) Physiological Considerations.

(1) * “Woman’s Sympathetic and Ganglionic system is relatively to the cerebro-spinal more dominant, her whole soul conscious and unconscious, is best conceived as a magnificent organ of heredity, and to its laws all her psychic activities, if unperturbed, are true. Her peculiar organs, while constituting a far larger proportion of her body than those of man, are hidden and their psychic reverberations are dim, less localized, more all pervasive. She works by intuition and feeling, fear, anger, pity, love, and most of emotions have a wider range and greater intensity.”

(2) † “Leichtenstern found the average amount of Hæmoglobin in women from the age of 11 to 50 was

* (1) Stanley Hall, *Adolescence* Vol II Chap 17, p 561.

†(2) Differentiation of curricula between the sexes in secondary schools, H M Stationary Office, London

8 P. C. less than in men of the same period. Mc Kendrick found an average of 14.5 P. C. of hæmoglobin in the blood of men, as compared with 13.3 P. C. in the blood of women. As regards specific gravity Lloyd Jones in his very full study of 15000 persons of both sexes found that in women the specific gravity is lower at 17 than it is at 14 and between the ages of 14 and 45 remains about 3 points lower than it is in men. Blair Bell proves in his book that with onset of puberty in the female the calcium metabolism becomes unstable, whereas in the male it remains relatively constant."

*"It appears to be an established fact that girls in general are (1) not so strong physically as boys, (2) are more highly strung and liable to nervous strain, which very possibly is associated with the fact that physiologically they are liable to heavier drains upon the circulating calcium of blood, and (3) with their thinner blood with lower hæmoglobin content, after puberty they are nearer to the threshold of Anæmia. Medical statistics indicate that there is a higher percentage among girl pupils of cases of anæmia, spinal curvature, defective eyesight and minor physical defect."

‡Miss Thompson found from laboratory tests that men excel women in strength, rapidity, and in rate of fatigue.

Many medical authorities testify that the total weight of the muscles is smaller in the woman than in the man. The constitution and circulation of the blood, and the nature

* An extract from observation made by Dr. J. G. Adami C B E. M. D, F. R. S., in his evidence submitted to the Committee, appointed by His Majesty's Government to consider differentiation of curricula between the sexes in secondary-schools in England in the year 1922.

‡ Adolescence Vol. II, Ch. 17.

and functioning of the ductless glands differ in both men and women.

‡ "Woman's bony structure is on the whole smaller and weaker than man's, for the individual bones are, generally speaking, smaller and weaker. They are also smoother, because woman's muscles require fewer rough surfaces for their origin and development—Her muscles are also less highly developed. They are moreover paler and softer than man's, a condition probably due to their larger content of water. In all these respects she is more like the child than man. In her skin, finger nails, and hairiness woman is also nearer than man to the child. In her shorter legs and her longer and larger belly she is again nearer to the child. Woman's blood, like the child's, is more watery than man's. Her liver and lungs are proportionately larger. Her blood, temperature, and pulse, are higher than man's. Her whole type is more child-like than man's. It is precisely woman's more child-like character that makes her more beautiful and more captivating."

(b) Psychological considerations.

The Psychological differences between the sexes are also worth considering.

The valuable researches of such students of sex psychology as Stanley Hall (America), Havelock Ellis (England) and Moll, Freud and others (on the continent) prove beyond any shadow of doubt that sex is a matter of very great significance in Education or Vocation. Such statements as "There is no female mind" The brain is not an organ of sex " now appear wholly unscientific.

* "Woman and Economics" by Mrs. C. P. Gilman.

‡ Ludovisi in his recent book 'Man An Indictment' quotes various medical authorities on P. 26.

Prof. Thorndike in his book 'Educational Psychology' Vol. III, p.184, considers that two apparent sex-differences in instinct are worthy of special attention. "The most striking differences in instinctive equipment consist in the strength of the fighting instinct in the male and of the nursing instinct in the female. No one will doubt that men are more possessed by the instinct to fight, to be winner in games and serious contests than are women; nor that women are more possessed than men by the instinct to nurse, to care for and fuss over others, to relieve, comfort and console." He points out that what is often described as 'Women's dependence' is probably only an awkward name for less resentment at Mastery. The actual nursing of the young seems likewise to involve instinctive tendencies to care for others. "The existence of these two instincts has been long recognised in Life and Literature but the importance of their capacity to cause differences in the general activities of the sexes has not been duly recognised.

This result of the systematic investigations on groups of men and women conducted by Jastrow, Burt, and Moore^a seem to point to the fact that on the whole women are more interested in their immediate surroundings and in concrete objects whereas men have a greater tendency to wards the abstract. Jastrow summed up the results of his investigations, which were on the whole confirmed by a later investigation by Moore and Burt, as follows:—

The feminine traits revealed in this study are attention to the immediate surroundings, to the finished product, to the ornamental, the individual or the concrete, while the masculine preference as for the constructive, the useful, the general and the abstract.

^a Educational Psychology, 1914, Vol II, P. 205.

The view as to the general development of the emotional side in women was emphasised by Dr. Blair Bell who was of opinion that, whereas a man can be healthy and happy in work in which the emotions play no part, a woman is really happy unless her emotions are able to find some scope.

‡Dr. Otto Lipman (German investigator) examined with extraordinary care the results of over 8000 observations made upon school children in England, Germany, Sweden, and America. He drew the conclusions that girls excel markedly in keenness, in quickness of apprehension, and in patience and docility. They took first place in Religious subjects, in Languages, and in many tests requiring imagination and intuition. Boys showed a clear superiority in Mathematics, Geometry, in the technical science, in drawing, in all subjects of a logical nature.

‡ The Dutch Psychologist G. Heymans, in his work on the Psychology of Woman sums up the results of a wide series of experiments in Holland, England, France and other countries. He finds the girls leading in perseverance, industry, in a " Sense for the Concrete " and above all instinctive apperception; while the men excelled in Logical sense, in initiative and in the practical application of knowledge.

Difference in the achievements of boys and girls in the various subjects of the curriculum which are studied by both sexes is given in the following table:—

As compared to girls, boys excel in Classics, History, Geography, Mathematics, Science.

‡ Quoted in an article on The Present-Day Education of Girls by Meyric Booth. Nineteenth Century & After, August 1927.

As compared to boys, girls excel in the study of modern language, Literature, Music, Drawing, Domestic Subjects, and Gardening.

This can be corroborated by the evidence of teachers and managers of the secondary schools.

‡ "The feminine characteristics are not empirical. They are not simply the qualities that woman happens to have. They are those that she must have. For untold thousands of years women have developed along lines biologically different from those of man's development, and this history is stamped in woman's physique and mentality. Men and women are complementary opposites. Each best fulfils itself by developing precisely those qualities lacking in the other."

(c) The Sociological Considerations.

The Home is the primeval and eternal school where we learn to practise the virtues, to restrain appetites, to cultivate affection, to pass out our lower selves to love for humanity.

Woman is the inspiring force and genius of the Home. Man and woman are made for one another and they are like the two halves of humanity completing a perfect whole. To constitute a perfect human life, man alone in himself or woman in herself is not complete, but it requires harmonious relation and interdependence between the two sexes.

A division of labour between the sexes is part of the scheme of evolution. Men and women are complementary opposites. Each best fulfils itself by developing just

‡ The Present-Day Education of Girls by Meyric Booth. The Nineteenth Century & After, August 1927.

those qualities lacking in the other. Women possess the following social qualities: sympathy, grace, tenderness, intuition, gentleness or devotion. These social qualities are a great social asset. Man represents power, courage, will, strength, labour; woman represents love, fidelity, self-sacrifice, devotion, tenderness, beauty, and innocence. These qualities have organic connection with the person exhibiting them. A very astonishing influence is exerted upon the mind by the secretion of ductless glands, which are, of course, not the same in the two sexes.

Professor Wieth Knudsen quotes the Nerwegian medical authority Dr. Winge in his book 'Feminism' as follows :—"The difference of sex is absolutely fundamental, not only in a physical sense, but also mentally; the difference between the typical man and the typical woman is basic. It is not only the sex organs that are different, but the physiological processes in the man are not identical with those in the woman."

Man and woman have both their respective spheres' their respective duties, and functions to be played in this world. Woman is not the rival and slave of man, but the complement of man. Home is one of her important spheres. The charm of womanhood never perishes, and there is a magic in the names of a mother, wife, a sister and a daughter. In case these sacred relations vanish from the society, this world will be poorer, sadder, and wanting in many respects.

In the Home and Family woman is superior to man. Woman is not the equal of man in his physical strength, but she is superior to man in intuition, refinement and purity of mind and feeling. The progress of a nation is signified by the place assigned to woman. Manu, the great

Indian Law-giver said that all acts of piety are barren when women are dishonoured and wherever they are educated and respected the Gods are satisfied,

Marriage is the highest level of truth, the centre and root of the family, and the deepest expression of life for others. The end of marriage is the mutual perfection of man and woman, the moral refinement and elevation of man by the sympathy of woman, the moral strengthening and broadening of woman by the practical energy of man, the perfection and consolidation of the nature of both.

Family is humanity in miniature. The moral and social life of men and women is nurtured and developed to preserve and strengthen the ideals of family life. Home is the school of Humanity where men and women learn their rudimentary lessons of self-sacrifice and service for a cause or an ideal. It is here that selfish instincts are transmuted and made finer and their energies are directed for the development of race and humanity. The home training cannot be supplanted by any kind of training given in schools and colleges. The family is the proper centre and root of all real Education.

"Sir Rabindranath Tagore has rightly observed: "If woman's nature were really the same as that of man, it would be a superfluity, a mere tautology—if woman acquire the view that sex-difference is only physical, and mentally and spiritually they are of the same nature as men and if they act on this assumption (thus giving life a one sidedly masculine form), then our civilization will sooner or later sink into utter confusion and chaos. (From an article in *Die Frau*.)

* Quoted in an Article on Present-Day Education of Girls by Meyric Booth *Nineteenth Century and After*, August 1927.

Though married life appears to be the rule for the majority, still many unmarried men and women have served humanity and their glorious examples stand out as ideals for those persons who are required to remain unmarried on account of various circumstances. These are particular cases and are rather exceptions than the rule. Marriage, home, family appear to be the stages of development for ordinary human beings. Education, social and economic life should be so adjusted as not to endanger the interests of Home, Marriage and family, the pillars of any society and nation.

CHAPTER II.

Woman's Education from the Medical Standpoint.

* Johon Thorburn M. D. in his book 'Female Education' observes that Girls should do hardly any steady work for one year before and two years after puberty. They cannot work without peril for about one fourth of the time and should adjust themselves to this law of their nature and plan to lie fallow about a greater part of the time. Dr. Storer in his book "Female Hygiene" urged that girls should be educated far more in body and less in mind and thought; delicate girls are frequently ruined in both body and mind by school. Dr. Gallippe thinks that the current prejudices that menstruation is a disagreeable function or a badge of inferiority arose from educational establishments of girls.

*The periodic disturbances to which girls and women are constitutionally subject, condemn many of them to a recurring, if temporary, demunition of general mental efficiency. Moreover, it is during most important years of school and college life, that these disturbances are most intense and pervasive, and whenever one of them coincides with some emergency, for example, an examination, girls are heavily handicapped as compared with boys.

*It is probably in consequence of these physical and physiological disabilities and particularly of their special liability to fatigue (together it may be with a greater ten-

* Adolescence Vol II by Stanley Hall, Ch. I7, Pp 571 and 574.

dency to emotion and capacity for self-denial) that girls are far more liable to neurotic disturbances and mental breakdown from over-work.

* Dr. J. W. Herms who has made a special study of the problem of adolescence in its relation to the internal secretions (ductless glands) comes to the conclusion (in which he is supported by other students in the same field) that the conditions of growth for boys and girls are so widely different that we should remodel the educational system in order to bring it into line with our psychological knowledge. Girls should not be prepared for the same examination as boys, since this involves a forcing of the female nervous system at the wrong time.

* We must not forget, he says, that existing system of higher education, with all its examinations etc, was evolved to suit boyish needs and periods of growth, and is totally unsuited to girls. In the interests of the national health and the happiness and well-being of the female half of the population, he considers it "urgently necessary" to set up a system of girls' education (including special universities for women only) adopted to the specific psychology of woman

* Amongst doctors who have studied the education of girls are Startz (Amsterdam), Mage (Heidelberg), and Sellheim (Tübingen), and we find that they agree on the points viz that girls should have a very thorough general education, including Domestic Science, and the care of children till the nineteenth year, by which time the nervous system will have become stable; that no intense specialization or preparation for difficult examina-

* Present Day Education of Girls by Meyric Booth Nineteenth Century and After, August 1927.

tions should be allowed before this age: that technical schools for further training should be specially graded, and that only such girls should take up academic work as are thoroughly fitted for it in mind and body. They lay weight on the fact that no people can be vigorous and productive which allow their girls to be educated, in such a manner as to injure their functional potentialities.

In her book "Feminism and " Sex-Extinction " Dr. Arabella Kenealy says: "Just at the age when Nature locks the door, upon her constitutional resources for the purpose of, evolving those to higher organization, the schools and industries do a strenuous best to keep the door forcibly open, and to wrest the resources from the store house of potential...the natural languors and disabilities of the girls' adolescent phase are vigorously combated. Nature has built up the physique and nervous system of woman with a view, primarily, to her racial functions, which require a large potential energy, and when girls are unduly 'forced' or when they develop a masculine robustness of muscle (unnecessary for women) much of the nervous force which remains stored up for future racial uses is either used up or deflected into other channels."

CHAPTER III. 4

The Social Results of Higher Education for Woman in the West.

India is now facing the problem of Woman's Education. The question is whether to follow and imitate the western methods or to evolve new ways and methods to suit particular conditions in India.

The higher education of women, their consequent economic independence and sex-equality are not theories in the West but they are now accomplished facts and principles of every day life. Many advanced thinkers like Stanley Hall in America, Havelock Ellis in England, and others on the continent are of opinion that identical higher education has adversely affected maternity, home-life and marriage in the European countries. The following pages record salient facts that are necessary to prove this conclusion.

In India higher Education of women has very recently commenced and the highly educated women are quite few to provide any data for drawing conclusions in this matter. It is good that social reformers like Prof. D. K. Karve, Mr. G. K. Deodhar, Mr. Natarajan, Editor Indian Social reformer and some women leaders of the All India Women's Conference movement, are now deeply engaged in pushing forward the cause of higher education of women in this country. There are no two opinions regarding the education of women. Unless women of India are given all facilities for education no solid

social and political progress can be achieved. All earnest social reformers in India are guided by this axiom in their endeavours for the uplift of Indian women.

At this time the problem of woman's education should be considered from all sides and from all angles. The mistakes and drawbacks of the West, should not be blindly imitated in the East, in the craze of educating women, and emancipating them from the thralldom of custom, unjust laws of society etc. Women's education should be organized so as to enable them to achieve their individual and human ideals in society. In woman's education the East can learn a great deal from the West and should try to avoid the wrong methods and should follow only scientific and natural methods of educating women. The information given in the following chapters will serve as source material and readers are free to form their conclusions. The problem is presented here in all its aspects and it is hoped that it will make readers think seriously on the questions of woman's education.

Regarding Higher Education Havelock Ellis observes:—"We do not commit ourselves to the belief that higher education is unfitted for a woman. No proof is required now that Girls can be educated exactly as if they were boys, and yield at best as good educational results. The fact that it is *stress* and *strain* in general, and not necessarily educational studies, that are injurious to adolescent women, is sufficiently proved, if proof is necessary, by the fact that sexual arrest, and physical and nervous break down, occur with extreme frequency in girls who work in shops or mills, even in girls who have never been to school at all. Even excesses in athletics are bad. Ex-

* Psychology of Sex Vol. VI, Page 75.

cessive cycling is evil in its results on women, more especially by inducing rigidity of the perineum to an extent which may even prevent child-birth and necessitate operation". The higher education in India being imparted through a foreign language is likely to cause a comparative greater stress and strain on Indian girls.

Stanley Hall in his book *Adolescence* Vol. II, Chap. 17 page 614 sums up the situation in America as follows:—
 "From the available data it seems however, that the more scholastic the education of women, the fewer children and the harder more dangerous and more dreadful is parturition and the less the ability to nurse children. Not intelligence but education by present man-made ways is inversely as fecundity. The sooner and the more clearly this is recognized as a Universal rule, not of course, without many notable and much vaunted exceptions, the better for our civilization."

(a) The Health of College Girls.

‡ Jane Kelley Sabine (quoted in *Boston Medical and Surgical Journal*, Sept. 15, 1904) found in New England Schools among two thousand girls that 75 P. C. had menstrual troubles, 90 P. C. had Leucorrhoea and ovarian neuralgia, and 60 P. C. had to give up work for two days during each month, Dr. Mary Ritter (in a paper read before the California State Medical Society in 1903) stated that of 660 Freshman girls at the University of California, 67 P. C. were subject to menstrual disorders, 27 P. C. to headaches, 30 P. C. to backaches, 29 P. C. were habitually constipated, 16 P. C. had abnormal heart sounds; only 23 P. C. were free from functional disturbances. The above

‡ *Sex Psychology* Vol. VI. Page 69.

Please refer to table A in the appendix.

inquiry brings out the fact that women at this time, have decreased power of resistance to morbid influences and diminished efficiency for work.

Havelock Ellis in his "Man and Woman" quotes Englemann (p. 345). "Mental Energy and Acumen are, as a rule, diminished during the first days of flow at least, as is affirmed by perhaps 65 per cent. of the many questioned, who state that mental exertion and study at that time is more difficult and wearying and requires greater effort, precisely as the working girl—only in a larger proportion of cases, 75 per cent.—expresses impaired ability of work, saves herself, and relies upon her mates to complete some part of her task."

Stanley Hall in his book *Adolescence* Vol. II, P. 587 states:—Dr. Englemann's study of 4,873 cases of school and college girls is worth the notice of all educators. He found irregularity in about 50 per cent and far more are retarded.

Dr. Engalmann holds mental stimulus to be the chief cause of sexual precocity in girls. He finds from the census of 1890 there were 32,751 young women in American colleges and 341,736 in secondary educational institutions, and it is these he thinks, prominently need attention, although there are about 1000000 more between fifteen and twenty who are working for wages. The effects of mental strain in school girls are almost seen in increased frequency of menstruation. In college, the freshman year is marked by most irregularity.—Dr. Wood writes that it is surprising how quickly college life affects this function. Debility on the other hand shortens the interval and increases the pain and amount of the flow. Examinations, Engalmann thinks, are more deleterious to fundamental health than any other one cause in college life.

Dr. J. T. Wilson in his book 'Menstrual Disorders in School Girls' urges more attention to physical development before puberty. Constipation, head-ache, sallowness, acme, leucorrhea, insomania, perversity of appetite, dyspepsia, overtension of nerves, teaism, coffeism, cold feet, emotional strain he finds amazingly prevalent in the American girl's schools. American girls appear rosy and healthy because energies, that should go to perfecting other parts and functions have been diverted to cerebations. American girl lays the foundation of invalidism at a time when she should become a mother, has a horror of maternity, partly instinctive and partly induced, hankers for pastry, sweets, hot bread that insult and vex the stomach, and dreads the recurrence of periods which bring irritation and depression. Probably most American girls now have, Wilson thinks, more or less hereditary tendencies towards functional disorders, so that to inaugurate a proper hygiene that should lead to healthy and vigorous womanhood in most cases needs nothing less than medical supervision.

This evidence sufficiently proves that physical needs of women demand periodic rest, which makes boys' education and a craze for examinations absolutely suicidal to the real interests of women. Feminists in the heat of enthusiasm neglect these physiological facts and demand equal pay, identical education, equality of opportunities for women in general. When these things are granted women suffer more than men in the long run and thereby endanger the health of the future race.

Adolescent girls should be required to take complete rest from college work, during three days of the menstrual period. Their school and college studies should cause them less stress and strain and the girls should not be made unnecessarily

to compete with boys in their school and college education. In case boys require four years for graduation, girls should naturally take five years to graduate and may be allowed all facilities of passing the examination in suitable compartments. The needs of girls are different than the needs of boys and in case they are not taken into consideration secondary and the higher education of women is likely to lead to very bad results. The Hindu Religion and Hindu Medical Science has laid down that woman should take complete rest during the menstrual period.

(b) Marriageability of Educated Women.

“ Mrs. Howe found that one fourth and Dewey concluded that 22 P. C. of graduates of Women's colleges marry in America.” The graduation age in America necessarily ranges from 22 to 25 and before this age college women rarely marry. The nubility of a college girl decreases in proportion to the increase in age. The ultimate probability of a college girls' marriage seems to be below 55 P. C. as against 90 P. C. for other girls. The graduates if they marry at all, do so at an age of at least thirty and some marry as late as forty. The Luxury and expensive tastes of a college life encourage mercenary motives and considerably decrease charms of domestic life in the eyes of college girls. Every college girl in the West is seeking a fat salaried husband to satisfy her economic tastes and ambitions. Such husbands are always rare and hence many college girls in foreign countries are forced to lead unmarried lives. The higher education of women should be so constituted as to be completed by the time, girls reach their 18, 19 years. It should be such as to en-

* Adolescence Stanley Hall Vol, II. Ch. 17. Page 599.

* Please refer to Table B in the appendix.

courage domestic ideals. The present education keeps the goal of economic independence before girls. This ideal is worshipped now-a-days by girls and their guardians in foreign countries and this is antagonistic to the proper growth of marriage and family life. The present higher education for women in the West postpones marriages to a very late age and encourages celibacy at the cost of home-life and domestic ideals.

"Excessive intellectualism insidiously instils the same aversion to brute maternity as does luxury, over-indulgence, or excessive devotion to society. To give \$10,000 tastes and aspirations on \$1000 incomes tends to delay and perhaps repress the desire for a family and the best years for genesis are lost. Just as man must fight the battle of competition and be ready to lay down his life for his country, so woman needs a heroism of her own to face the pain, danger, and work of bearing and rearing children, and whatever lowers the tone of her body, nerves or morals, so that, she seeks to escape the function, merits the same kind of approbrium which society meets out to the exempts who cannot or who will not fight to save their country in time of need." [P. 606 Adolescence Stanley Hall. Vol. II].

Higher Education and other social conditions in America are discouraging marriage on old lines and developing a new form of marriage called companionate marriage with free divorce and one child family system.

(c) Fecundity and Higher Education.

Herbert Spencer declared that "Absolute or relative infertility is generally produced in women by mental

* Adolescence Vol II, Ch. 17, Page 602. Please refer to Table 'C' in the Appendix.

labour carried to excess". Galton says "Postponement of marriage on the part of the women conduces to infertility as the reproductive system if unused, becomes inoperative."

* T. S. Clouston M. D. in his book 'Female Education' observes as follows. "Any organ like the brain or reproductive parts, if overworked, may draw upon the vigour of others. Each individual organ has just so much energy, and we should not spoil a good mother to make a grammarian. Most great men's mothers were women of strong minds but not highly educated, would these sons have been better, he asks, had the mothers been schooled."

"If Higher education of women became universal, posterity would gradually be eliminated and the race progressively exterminated by schools and teacher." This is true even in the case of men also. Much more it is true in the case of women.' Korosi in his book "An estimate of the Degree of Legitimate Natality" tabulated data for 71,800 married couples. He proves in his book that the period between 16 and 20 in the case of girls is the period of maximal natality and the period in males corresponding to this period ranges from 25 to 30. Fecundity decreases in proportion to the increase in age. Normally a woman graduating at the age of 23 or 25 marries a man who has reached the 40th year. A graduate woman generally selects a big salaried man and men are required to remain unmarried for a long time and struggle to better their monetary prospects. In case they succeed in this they can afford to marry a graduate wife. So a graduate couple, in the West owing to their advance age is in a position to develop a family of one or two child system.

* Adolescence Vol. II Ch. 17 Page 598,

* "In England, among female college graduates there are 1.53 children to a marriage, while the average fertility of English women in the Victorian year Book is put down as 4.2. In America Mr. Howe found that of 705 graduates 196 were married, but 66 of those had no children; while the remaining 130 had 232 living children 1.7 each and had borne 31 who had died. An Anonymous writer in his book "Health and Fertility of Educated women" computes that of the 27.8 P. C. of 2000 college women who married 66 P. C. had no children. Dewey found that of the married whom he studied, 37 P. C. had no children, although the average number of years of married life was 6.2; 109 bore 202 children of whom 12 P. C. died, of those who died about one quarter died from causes connected with parturition,"

(d) Motherhood and Higher Education.

Cyrus Edson M. D. in his book "American Life and Physical Deterioration" observes:—"Many educated women are so exhausted before marriage that after bearing one or two children they become wrecks."

In her book "Feminism and Sex Extinction" Dr. Kenealy points out that when adolescent girls are strained by athletics by over-culture, or industrial exhaustion, the vital resources are so diverted from the evolution of function as to cause incapacitation in them, partial or complete for wife hood and for the bearing of sound and fine offspring. On page 135 of her book she quotes a well-known American Gynecologist Dr. Gallard Thomas who estimated some years ago that only 4 P. C. of American women proper were physiologically fitted to become wives and mothers.

* Adolescence Vol II. Ch 17.

Havelock Ellis observes* "Marro has found that the children of mothers under 21 are superior to those of older mothers both in conduct and intelligence, provided the fathers are not too old or too young. The significant fact is known, for instance, that in mothers over thirty, the proportion of abortions and miscarriages is twice as great as in mothers between the ages of fifteen and twenty, who also are superior in this respect to mothers between the ages of twenty and thirty (statistischer Jahrbuch, Budapest, 1905). It was again proved by Mathews Duncan, in his Goulstonian Lecture, that the chances of sterility in a woman increases with the increase of age. It may also be pointed out that, among children of very young mothers, the sexes are more nearly equal in number than in the case with older mothers. This would seem to indicate that we are here in presence of a normal equilibrium which will decrease as the age of the mother is progressively disturbed in an abnormal direction."

Many doctors declare that the best age for procreation will probably continue to be regarded as being, for most women, around the age of twenty. But in time like the present, the demands of so called higher education unduly delay this great function of their life. The higher education ought to be completed before the age of 18 or 19 and if it is to continue for a still longer period it may be completed in married life. Motherhood is being endangered in Europe by higher education and the function on which the very racial existence depends need not be unnecessarily sacrificed on the altar of learning.

Nowadays we see pictures of famous English girls, printed in our Indian papers, who have distinguished

* Chap I Sex psychology, pp. 635, 636.

themselves as channel swimmers, international tennis hockey, and golf champions. Many women in the west are taking part in Athletics and are trying to establish their superiority in that field also.

*Many experts have stated with authority, that the sport-loving girls suffer from many serious nervous disorders. It is also reported that they suffer from fits of hysteria and severe troubles from child birth. The West has got to learn the truth that women should develop their physique along lines different from those of men. The full development of the muscular system would surely prove a great handicap to women in their proper function of motherhood. As college studies and rigorous examination system, wreck the nervous system of women and make them suffer in child birth so also the stress and strain of body-building along masculine ideals will be adversely affecting their maternity. In the West no difference is made between the really feminine and really masculine sports and sports such as Cricket Tennis, Golf and Hockey are becoming every day more and more popular amongst school and college going girls. It seems that the western society has not as yet realised the seriousness of this aspect of the questions.

The Italian Dictator Mussolini is giving a different kind of intellectual and physical training to Italian girls than what their European sisters are getting. India can learn more from Italy in this respect than what it can do from England.

In 'Population and Birth Control,' edited by E and C. Paul (section by R. Manschke) is a mass of statistics proving the ever-increasing unfitness for maternity of the woman of Western civilization, the proportion of infant

deaths due to congenital defects has more than trebled in space of some fifty years in England and Wales (in 1860, 1'67 per 1000 births; in 1900, 4.2; in 1905, 6.2) and the proportion of infants perishing of debility has more than doubled in the same period (1860, 12.7 per 1000; 1905, 26.5 per 1000). These figures (in both categories) are far more favourable amongst primitive populations—for example, in the latter category, in Galicia, the proportion is only from 1 to 2 per 1000. Manschke draws special attention to the abnormally high maternal mortality in the New England states in Australia."¹

"In the Nature of Woman," Dr. Lionel Tayler² writes "that so far as can be judged at no time in history, has child-birth been so difficult, so unhealthily difficult as now, and even this has manifested itself chiefly in the last fifty years." A. R. Wadia³ Professor at the University of Mysore writes: "A quarter of a century of masculinised feminine education in India, especially in Bombay, has already witnessed a complete wreck of health among the school-going girls, and a very large proportion of lady graduates among Parsees have not survived the strain of childbirth."

(e) The nursing of children.

3 Dr. Nathan Allen M. D. in his book "The New England Family" observes:—One half of the New England mothers could properly nurse their offspring, and the number who could do so was constantly decreasing. This failure might be often due to lack of wish, it was usually due to undeveloped mammary glands, feeble digestion and

¹ Quoted in *Woman and Society* by Meyric Booth p. 46.

² *Ethics of Feminism* by A. R. Wadia p. 60.

³ *Adolescence* Vol. II. Ch. 17, page 595.

nervous-ness. Love of offspring is less intense; under new conditions. Housekeeping especially as a vocation which used to be one of the most hygienic and ennobling occupations for body and mind is despised and evaded".

Many medical authorities, in the West, on this subject are generally of the opinion that the stress and strain caused by higher education on the adolescent women arrest the proper development of hips, mammary glands and the internal generative organs. During the ages of 14 and 20 this bodily development is to take place but during this very period the brain requires all the vital resources of the body. Hence bodily development suffers in case of highly educated women. The biological development of woman is a great factor for the maintenance of racial vigour. Sex equality in education is a very dangerous principle for the right bringing up of future generations.

In all European countries breast feeding is being replaced by the artificial feeding. Havelock Ellis observes † "In some parts of France where the wet nurse industry flourishes so greatly that nearly all the children are brought up by hand, it has been found that the percentage of rejected conscripts is nearly double that for France, generally—the mortality of artificially fed infants during the first year of life is seldom less than double than that of the breast—fed. It may be added that while suckling is essential to the complete well-being of the child, it is highly desirable for the sake of the mother's health also. E. A. Schroeder also argued that a mother should be legally bound to suckle her infant for at least nine months, unless solid grounds could be shown to the contrary. In France Loi Roussel forbids a woman to act as a wet nurse until her child is seven months old."

† Vol. VI.

It seems that excessive intellectualism and industrial exploitation of future mothers, have incapacitated them to feed their children properly at their breasts. A new generation of hipless, breastless woman is coming to the forefront in America and Europe. These women may serve the purpose of intellectual companionship in companionate marriages but as far as the motherhood is concerned, future race of children, if they are given the right of self-determination, will not prefer them as their prospective mothers. Havelock Ellis very rightly observes* :—"No woman is sound healthy and complete unless she possesses breasts that are beautiful enough to hold the promise of being functional when the time for their exercise arrives, and nipples that can give suck. The gravity of this question to-day is shown by the frequency with which women are lacking in this essential element of womanhood, and the young man of to-day, it has been said, often in taking a wife, actually marries but part of a woman, the other part being exhibited in chemist's shop window, in the shape of a glass-feeding bottle."

"The breast with its exquisitely sensitive nipple, vibrating in harmony with the sexual organs furnishes the normal mechanism by which maternal love is developed. No doubt the woman who never suckles her child may love it, but such love is liable to remain defective on the fundamental and instinctive side. In some women, indeed, whom we may hesitate to call abnormal, maternal love fails to awaken at all, until brought into action through this mechanism by the act of suckling."

In this connection Stanley Hall observes "High nervous development augments the completeness, intensity, and fulness of individual life, but weakens the

* Vol, VI. p 26

power of its transmission Evolution is thus seen to provide for the intellectual elevation of woman by constantly decreasing demands upon her for the performance of these functions which are purely physical. When only an average of two children is required, the barrier to woman's intellectual development will be slight. And she even adds that her sexual life is often in danger of unfolding at the expense of intellect, etc. Is not the reverse true of this class ? ”

(F) Masculinization of women.

The woman's movement started in the 19th Century. It was a part of the Democratic Movement started in that Age. In the early stages woman tried to enter many professions and occupations from which she had hitherto been barred and accordingly the leaders of the movement in England laid special weight on the factors common to men and women. Every one will admit that the subjection of women to the thralldom of men in all its forms and aspects ought to be abolished. In India, women as a class are suffering from man-made laws of property and marriage The Hindu Law in case it comes in the way of Woman's all-sided progress, ought to be reformed. The national and religious status of women, in no way, should be inferior to men. Women should be given every freedom to perform their duties of wives and mothers in the interest of the Race and Nation. This Feminism and this kind of Emancipation is quite desirable, but the current western ideas of Woman's emancipation and Feminism are quite different. There is a Sex-War now in Europe. The Woman desires to dominate man in all walks of life and considers her life outside the home more important than her life within the home and the family.

The Western girl of to-day has been hypnotised by male influence. Woman is content to imitate man in all his actions. This emancipation of women, in case it progresses rapidly, is sure to bring about subjection of men. Havelock Ellis, in this connection observes:—

“Motherhood and the future of the race are systematically belittled. Paternity is but a mere incident, it is argued, in woman’s life; why should maternity be more than a mere incident in woman’s life? In England, by a curiously perverted form of sexual attraction, women are so fascinated by the glamour that surround men that they desire to suppress or forget all the facts of organic constitution, which made them unlike men, counting their glory as their shame and sought the same education as men, the same occupations as men, even the same sports. It was absolutely right in so far as it was a claim for freedom from artificial restriction, and a demand for economic independence. But it became mischievous and absurd when it developed into a passion for doing, in all respects, the same things as men do; how mischievous and how absurd we may realise if we imagine men developing a passion to imitate the ways and avocations of women. Freedom is only good when it is a freedom to follow the laws of one’s own nature; it ceases to be freedom when it becomes a slavish attempt to imitate others, and would be disastrous if it could be successful.”

The present system of higher education for women current in the western countries tends to remove the life-giving differences of sex, and trains girls to imitate and compete with men, rather than to fulfil their own natural gifts. †“The utilitarian and unpsychological philosophy

* Psychology of Sex Vol. VI, pp. 3, 4

† Present-Day Education of Girls by Meyric Booth, Nineteenth Century and After, August 1927.

which lies behind the modern education of girls has caused their teachers to forget that men and women are complimentary opposites. Each best fulfils itself by developing precisely those qualities lacking in the other."

The aims of complimentary development of men and women are defeated by present system of co-education in the West. The system of co-education up to the secondary school period is not only advisable but quite necessary. The present identical education of girls and boys after the primary stage naturally interferes with the natural growth of boys and girls in their adolescent stage. The western society where this experiment of co-education is given a trial, is worth studying from this standpoint.

Even authorities like Stanley Hall observe' .—" It is high time to ask ourselves whether the theory and practice of identical education, especially in the high school, which has lately been carried to a great extreme in his country than the rest of the world recognizes, has not brought certain grave dangers, and whether it does not interfere with the natural differentiation seen everywhere else "

* " Medical specialists now insist that through the monthly period a girl should be as it were "turned out to grass" or should lie fallow. It is a sacred time of reverent exemption from the hard struggle of existence in the world and from mental effort in a school. It is something unhygienic, unnatural, not to say a little monstrous in school associations of girls with boys when girls must suppress and conceal their feelings and instinctive promptings." According to Hindu Dharma Shastras the companionship of girls and boys in this period is highly dangerous. It is unpractical to make girls in schools and

* Adolescence Vol. II. p. 617.

colleges to remain absent during this period and expose them to public criticism and boyish curiosity.

(2) "Eight good and independent statistical studies show that the ideals of boys from ten years on are almost always those of their own sex, while girl's ideals are increasingly of the opposite sex. More than one half of the girls in these schools and colleges choose male ideals, as those of femininity are disintegrating." Owing to the identical co-education women are taught, implicitly or explicitly, contempt for the characteristics of her own sex. It is no wonder that the modern woman in America or England is naturally developing masculine ideals which are likely to endanger their prospective wifehood and motherhood.

(3) There is a little charm and bloom rubbed off the ideal of girlhood by close contact, and boyhood seems less ideal to girls at close range, the impulse to be at one's best in the presence of the other sex grows lax and sex-tension remits, and each comes to feel itself seen through, so that there is less motive to indulge in the ideal conduct which such motives inspire, because the call for it is incessant. This disillusioning weakens the motivation to marriage sometimes on both sides, when girls grow careless in their dress and too negligent in their manners, one of the best schools of woman's morals, and when boys lose all restraints which the presence of girls usually enforces, there is a subtle deterioration. This I believe, although of course it is impossible to prove, that this is one of the factors of a decreasing P. C. of marriage among educated young men and women."

In western countries the entire outlook of woman has become masculine. Olive Schreiner, a great leader of Feminism,

* Please refer to Table B in the appendix.

§ Adolescence Vol II, p. 617.

in the West, observes.—‘From the judge’s seat to the legislator’s chair, from the statesmen’s closet to the merchant’s office, from the chemist’s laboratory to the astronomer’s tower, there is no post or form of toil for which it is not our intention to attempt to fit ourselves.’†

Modern woman’s declaration of independence is given above. She is not thinking of building up a new world, or bringing up a virile race to improve the western civilization. There are hundreds and thousands of half-starved children and motherless babies in the great centres of European population, besides this there are millions of bachelors without any home or wife. These conditions do not attract the attention of the Modern Eve. Women are getting themselves masculinised even in their dress and manner of behaviour. In the West woman bears a close resemblance to man. She is masculine in her strength. She goes to the barber and uses the gilette. The long hair have disappeared. The flapper is the order of the day. Smoking has become fashionable amongst women. Notwithstanding this wave of Masculinism, many ideal women are found in the West, who have kept up the old traditions of calling themselves wives and becoming mothers and guiding the destinies of a family.

Woman rules the man-made world by the qualities of heart such as love, fidelity, self-sacrifice, devotion, tenderness, beauty and innocence. Modern woman is becoming deficient in these very qualities on account of her Feminism. Women have now raised the standard of revolt against their physiological and psychological nature. In America, marriages are decreasing and divorces are increasing. The claims of marriage and future generation are everyday ignored. The proceedings of the divorce courts in America are a standing testimony to the complete wreck of the manogamous marriage.

† ‘Woman and Labour’ by Oline Schreiner.

CHAPTER IV.

Economic Independence

This new ideal for women is gaining ground every day in the West. The general tendency of western civilization is towards the economic independence and the moral responsibility of women. The teaching, medical and nursing professions may require a certain number of women every year and that much number may be recruited for the purpose. This is not what is happening in the West. Every girl is trained for some career without any considerations of opening. No one has yet proved that it is best for women, and therefore, for the community, that women should enter all the avocations and professions of men on the same level as men. The exigencies of factory and office life are inconsistent with the position of a good mother and a good wife. Woods Hutchinson says: "The nation that works its women is damned. The neglect of the home, on the whole, is the worst injury modern industrialism has inflicted on our lives, and it is difficult to see, how it can be compensated by any increase of the material products." Factory and office life for women, except in extreme rare cases, destroys the physical and moral health of the family. The modern industrialism requires to be adopted to the needs and requirements of women. No one has solved this problem in the West and the women are flooding the labour market and throwing their brothers out of employment. Unmarried life of hundreds of women has further helped to increase the standard of living in England.

* The Gospel according to Darwin, p. 199.

"We have had" as Madam Gulliette Adam has put it, "The rights of men sacrificing women, followed by the rights of women sacrificing the child, that must be followed by the rights of the child reconstituting the family."† The higher education of women leads to economic independence. In the West it is considered essential to train girls solely for careers, thinking that marriage opportunities are very poor. "This is a mode of thinking in a vicious circle. The natural excess of women over men is very small barely 10% in England. As far as nature is concerned 90% of girls could marry. But we have set up an educational system which plays straight into the hands of home-destroying competitive industrialism, with the result that in the more educated classes barely 40 per cent, of the girls marry, while nearly half the men of this class under forty years of age are unmarried."

The economic independence, as it is understood in the West, is a claim to have a separate purse for women and it may be the outcome of the condition that denies her such claim within the family circle. For this reason woman has successfully rebelled against the thralldom of men in the West. It is short-sighted policy to regard this revolt as a fight for the ideals of liberty. It should be regarded as a symbol of a grave disorder in the family life of European countries.

Economic independence aims at removing sex-barriers. But these very sex-barriers prevent women from undertaking many of the severest and most dangerous types of work. In England the occupations like coal-mining, sailing, iron working, quarrying, engine-driving are carried on by men

† Havelock Ellis Vol. VI, p. 411.

* Present-Day Education of Girls by Dr. Meyric Booth. Ninth Century and After, August 1927.

though women are allowed to compete with men in this field. Every year in England hundreds of young women are entering the labour market. The lighter types of occupation such as secretarial work, commerce, shop work, clerical work in banks, and teachers' work are taken up largely by women. The entrance of women in such type of work has thrown out of employment hundreds of men in England, where there are some 800000 women now employed in business houses and banks.

An employed woman does not maintain a family, barring certain exceptions. An average employed man provides for a wife and children. Married life of a man is beneficial in two respects. Maintaining a family creates an enlarged demand for goods and it removes one woman from the labour market and opens a job for some other man who is unemployed. Wifehood should be considered as an excellent profession for a majority of women. Married life really gives women economic independence but the modern feminism is blind to this plain fact. The love-marriage system unless it is put on a more scientific basis, is sure to lead women to the labour market for making themselves economically independent. The family life has deteriorated to a great extent in England and this encourages the ideals of economic independence amongst girls.

Ellen Key observes:—"†We are doing almost as wicked and wasteful a thing as respects the girlhood of the poorer classes in these United States in the morning of the twentieth century. Read again what we do to our young girls between the ages of fourteen and twenty, when of all the periods of life for women there is most danger of premature death and of wasting and disabling disease."

†P. 66 Ellen Key's "The Century of the Child."

The ideal of Economic Independence demands identical education, identical social treatment of women. This material ideal does not differentiate women from men. All the women's schools and colleges in England are aiming to make women economically independent and their efforts are directed not to make women independent in the home and family but outside these spheres namely in the office and market.

The Editor, Medical Record New York, says as follows in one of the issues of Medical Record. "Considered from the aspect of health and good of the race, the wholesale employment of women in the industrial field is an unmitigated evil. Industrial and professional work to a great extent unfits a woman for motherhood and domestic life as is plainly shown by the unwillingness of the present generations of women to undertake the duties of motherhood and home. Infant should be breast-fed which is impossible if the mother is working away from home: when young they should be constantly under the eyes of the mother for their physical, mental and moral health, and if this is not done they and ultimately the race will suffer harm."

Dr. Holt M. D. writes in Popular Science Monthly:—
 §"In England the birth rate is highest when we find largest proportion of women employed in factories. The infants born to these working girls have the highest mortality from premature birth, deficient vitality, and all congenital defects. The increase of births here is wholly undesirable and lead to deterioration of population."

Dr. G. Newman in his book 'Infant Mortality' says:—
 "The employment of mother in factories, in nearly all cases, robs the infant of their mother's milk and mother's

care, so they die or survive as degenerate population. The most thorough-going economic measures are urgently demanded."

Economic Independence as an ideal is not in the interest of the development of the real womanhood. Wifehood and motherhood, the two important spheres of women are endangered by this ideal in the West. The demands of labour market and the demands of womanhood are quite conflicting and instead of womanhood being exploited for the sake of labour, the rules of labour market should be adjusted to safeguard the interest of family, marriage and race. Some avocations suited to the needs and requirements of women should be reserved for women and men should be prevented from entering these avocations and the hours of labour, and the wages in other avocations should be so arranged as to leave sufficient time and energy for women to look after their household needs and duties.

The West has not solved this problem and the unpsychological doctrine of sex equality in the West has given a very wrong turn to education, family and social life in European countries. India need not blindly imitate the West but should try to find out new paths and strike out new channels for the economic betterment of Indian women.

CHAPTER V

The Great Unmarried.

As a result of war, England now contains an immense excess of women over men. The fact is true and this has made many people to think that majority of women are required to lead unmarried lives and earn their living. There is also another side to this question.

The ratio of men and women in the whole population of England is not an important factor.

Dr. Meyric Booth in his book "Woman and Society" has given a mass of statistics regarding the ratio of men and women during the marriageable ages.

The following figures for England and Wales for the year 1926 are given. Women of marriageable age (twenty to forty-five), about 7,900,000; men of marriageable age (twenty to fifty), about 8,000,000.

These figures sufficiently prove that women in England, and Wales can marry easily in case they have a desire to marry. The present-day education of girls in England, the craze for economic independence and the ideals of sex-equality are all responsible factors in bringing about the present social condition of women in England and America.

Nature has made Woman different from Man with an object that they may be complimentary to each other in the evolution of the Race. Menstruation, parturition, and lactation are very great tolls on the physical resources of Woman. The drains on her physical resources require a con-

servation of energy. The stress and strain of identical education and the labours involved in following the ideal of economic independence are incompatible with such conservation of energy. The limitation imposed by children and home duties prevent married women from devoting persevering and continuous attention to any subject or work. In England and America, the same social and educational treatment is given to girls and boys. The careering of daughters is pursued as an ideal and considerations of marriage are thrown in the background. Marriage and Home require all the available energy and enthusiasm of women. In the West there is a tug of war between careers and marriage and it is the former that prevail over the latter.

One of the leaders in England, Amelita Galli Curci in an interview observed as follows :—

‡ “Not content with her power in her own sphere, woman has given way to a craze for invading man’s. I think it is due to that old superstition that man had the best of the bargain in life. As a matter of fact, God was far more generous to woman than to man, but you cannot expect her to believe that without finding out. You see the modern woman is doing something that is not womanish, and in so doing she is sacrificing bit by bit her femininity. But to become a bad imitation of man is neither original or clever.”

Lady Metha, the wife of Sir Manubhai Metha, the prime-minister of the Bikaner State, said in an interview given to a lady reporter, ‘Daily News’ London.

‡ Quoted from “Times of India” a daily paper published by The Times of India Co. Ltd., Bombay. 1929.

The Reporter (An English Lady)—Don't your daughters want to have careers?

Lady Metha—I do not understand that word. What is a career?

The Reporter (vaguely).—Oh, doing things you know, piloting aeroplanes, writing books, running a business, expressing oneself in some way.

Lady Metha: My daughters want only to be good wives and mothers. For us there is only one form of self-expression that is self-abnegation. Only in giving up all our individual clamourings and devoting ourselves to the welfare of the husband and home can we find peace.

Reporter: That is quite right of course. But don't you think it is time husbands were given a chance to learn a little of this self-abnegation?

Lady Metha: Their lives are different. They are at the same time our masters and our care.

Reporter: After all you cannot sacrifice self, until you have found a self to sacrifice.

Lady Metha: I am afraid I do not quite follow you. You cannot find your life without loosing it. That after all is the teaching of your own Christ.

The above interview describes very typically the Eastern and Western view-point about women and their work.

Ravindranath Tagore speaks of the position of women in the Orient and Occident as follows:—*“Judging from outside, I feel that in proportion as European civilization progresses, woman is being rendered increasingly unhappy.

* Taken from a Bengali Extract.

—In Europe man is getting to be quite unwilling to burden himself with a family, consequently woman's family obligations are decreasing. The fair maid has to wait long for a groom and the wife has to suffer from love sickness. It is impossible for a woman in an European family to attain to the varied perfections which a woman can in a Hindu Home. It is a grave misfortune to be a spinster in England. Her heart becomes sour and she finds consolation in nursing puppies or in doing charity or social work. As the milk from the breast of the mother of a still born babe has to be artificially pumped out to keep the mother in health, so the milk of tenderness from an European spinster's heart has to be artificially pumped out for charity organizations; but it fails to contribute to the innate satisfaction of her soul. The present-day civilization of Europe is imperceptibly entering the arid zone in social life. In Europe homes are disappearing and hotels are increasing in number. Men are happy with their horses, dogs, guns, pipes and clubs for gambling and woman's life is being gradually broken-up."

Sir Rabindranath Tagore has very rightly described the condition of woman in the West. Their identical education and their ideals of economic independence, equality of sex and their companionate marriage have not made them more happy and contented than their Eastern Sisters. There are thousands of unmarried women in foreign countries. The social and material condition of many of these women is far from satisfactory.

Regarding unmarried women, in America, Stanley Hall observes:—"*These women are the intellectual equals and often the superiors of men they meet, they are very

* Adolescence Vol. II. p. 633.

attractive as companions ; they enjoy all their keen pleasures of intellectual activity, their very look, step and bearing is free ; their mentality makes them good fellows and companions in all the broad intellectual spheres ; to converse with them is as charming and attractive for the best men as was Socrates' discourse with the charming Hetaera, they are at home with the rackets and on the golf links ; they are splendid friends, their minds in all their widening areas of contact, are as attractive as their bodies and the world owes much and is likely to owe for more to high platonic friendship of this kind.

These women are often in every way magnificent, only they are not mothers, and sometimes have very little wifehood in them, and to attempt to marry them to develop these functions is one of the unique and too frequent tragedies of modern life and literature. Some, by no means all of them, are functionally castrated ; some actively deplore the necessity of child-bearing and perhaps are parturition phobiacs and abhor the limitation of married life."

Some remarks, made by western critics about the social conditions in the West, are quoted in this book. This may give rise to an impression in the minds of the reader that an attempt is made to create an unfavourable impression in India about our western sisters. This is far from the truth.

There are hundreds of married women in the West that are ideal wives and mothers. There is no intention of passing any judgment on all Western Women. In the same way many unmarried women in the West have illustrated by their lives the very highest ideals of self-sacrifice, service, and devotion. They have given to mankind what was meant for husband and children. Lives of some unmarried

women in the West can surpass the lives of saints of any country. This is good side of the Western womanhood and it should be copied by our Eastern sisters. The real question is whether the present identical education and ideals of economic independence have adversely affected the institutions of marriage, family and the home in the Western countries. The answer to this question in the negative or affirmative is really important for Indian Social Reformers, who are now deeply engaged in shaping the ideals of women in India.

CHAPTER VI.

The Future of Western Civilization.

Women in the west have obtained equal social, political, and professional rights and privileges. Prof. Knudsen in his recent book 'Feminism' and Dr. Arabella Kenealy in her book 'Feminism and Sex Extinction' consider this subject from biological and historical standpoint. Individual women, they admit, may be far superior to individual men but they raise a question about the average man and woman. The argument of these authors can be briefly summed up as follows:—

The fall of both the Roman and Greek empires was due to a large part to the growing influence of women in all walks of life. With the emancipation of Roman women a violent and obstinate individualism set in, this in turn led to moral and general degeneracy and to the gradual decay of the once powerful Roman Empire. Women obtained their so called rights, but in doing so they lost the respect which had formerly been theirs and by the time Caezar and Augustus appeared on the scene, the decline from old Roman custom and morals, had reached its full development.

The gradual decline of ancient Greece can be traced out in the same way. The modern woman movement tries to place the two sexes on an artificial level of equality. The extention of women's rights and privileges is rapidly tending to lower the married man to the position of a slave.

* Please refer to table D.

The high divorce rate in the United States and the movement of companionate marriages in America are indications of moral degradation resulting from undue feminine influence. Dr. Arabella Kenealy recently observes.* "The further the Feminism, now threatening our downfall secures footing, and more and more diverts the nation's life resources into merely economic channels, more and more squanders them in abnormal ambitions and output, the more deeply rooted and more desperate will have become the cancer of our national decadence."

The decline of the Western civilization may be held in check if the teachings of Aristotle are taken to heart. Aristotle advocates the golden mean in the case of women. The philosopher is perfectly clear about the biological and human inferiority of women relatively to man but it never occurs to him, that she is to be badly treated on this account, on the contrary, we might rather say, she is entitled to claim all the more consideration.

The Indian civilization has ever followed the golden mean. Women are allowed to devote their whole life to some national work if they choose. The celibate life is advocated for some few selected men and women, who want to devote their lives to some sacred cause. Married men and women also are given the choice of retiring from family-life after a certain period and devote their lives to the service of society or nation. Many married women have distinguished themselves on the battle-fields and in other laudable objects. Indian womanhood stands for the *Real feminism* and the *true emancipation of women and men*. This is quite different from the unpsychological, unbiological and sterile Feminism of the West.

* *Feminism & Sex Extinction* p. 231

The higher education of women along male lines, the struggle of women for economic independence, and the love marriage system, have produced the following results in a general manner in the Western society.

(1) *The unwillingness to marry*.—There are now thousands of women in foreign countries who prefer careers to marriage. The cult of intellectual celibacy is making great strides. The economic demands of a wife have increased to such a scale that very few men would be found to satisfy their demands as wives. A girl in London earning five pounds a week, and enjoying a comfortable free life, is quite unwilling to give up all this in order to marry a man who is barely earning as much as she is earning.

(2) *New forms of marriage*.—The old monogamous form is now in the melting pot. Companionate marriage is becoming popular with the younger generation all over the world.

According to Judge Ben Lindsay companionate marriage consists in the understanding that, so long as there are no children and the couple mutually desire a divorce, they may have it without the present system of deception and hypocrisy involved in the legal mutual consent through which great majority of divorces are granted. In America half the marriages are generally terminated by a divorce. The entire marriage system is on a trial. Arnold Bennet says that "The Revolt of Modern youth has frightened America and the demand of the modern youth is the right for finding out the truth in sex matters for themselves." The West is carrying on a great experiment in the field of marriage, and the success or failure of these experiments will awaken people of other nations to solve their problem in the right spirit.

In America the conditions of marriage and home life are not very satisfactory. Bernarr Mcfadden observes.—

“*Polygamy is being practised everywhere in the country—in secret.

“Men and women marry and remarry. Divorce is increasing at a rapid rate. In the states where the laws are especially rigid the husband and wife combine and, with the use of faked evidence, a divorce is secured. Or they visit another state, and even another country.”

“But a great number of people pay little or no attention to their marital obligations or to the laws that attempt to control them. They go their own way in accordance with the dictates of their desire.

“And always before them is the thought that whatever they may do is all right as long as it is not found out.

“It is the sin of being discovered that is so incriminating, then adultery becomes a crime. But so long as it is secretly practised, the offenders have but little compunction in reference there-to.

“And the situation cannot be improved until there has been a material change for the better in the physical and mental character of our citizenship.”

(3) *Neglect of Homes* :—Homes are now-adays looked down upon in Europe and America. Household work is considered as drudgery inflicted on the wife by the selfish husband. Interests of the home and interests of the occupations outside home are found both conflicting. Even married women find very little time to look after their little ones and spend a great deal of time in the

* Physical culture Magazine, December 1925, quoted in ‘Unkle ham’ by Kanhaya Lal Gouba.

social service activities. Homes are decreasing and hotels are on the increase. Co-operative Homes and Apartments are very popular in the West. The modern industrialism has made women free from the everyday drudgery and has greatly decreased her mechanical labour. But the time and energy thus saved is not utilized in making the home conditions more attractive for the husband and children. The club life is becoming more attractive than the home life.

(4) *The small size of modern families*:—Families of one or two children are considered as the ideal families in England and America. Dr. J. McKeen Cattell is responsible for the following thought-provoking statement. “*The completed family of contemporary scientific men is about two, the surviving family about 1.8, and the member of surviving children about 1.6. Twenty-two percent of the families are childless; only one family in seventy-five is larger than six. The same conditions obtain for other college graduates. If the size of family of college graduates should continue to decrease as it did during the nineteenth century, students graduating in 1925 would have no children at all.” Many managers of apartment houses in England do not admit families with more children than one child. At present house-owners give preference to childless tenants.

(5) *Low Birth Rate Menace*:—Mr. W. A. Du. Puy working as a research scholar in the Institute of Economics an endowed research organization of Washington has made a startling prediction that the population of the larger western European countries, France and especially England and Germany is destined to die out.

* “Ethics of Feminism” by Wadia p, 111

The women of northern and western Europe are not to day bearing even two children for each marriage. For maintaining the population the average number between 3.5 to 4.0 is quite essential. There are different stocks in the population of England. The educated middle class of society is a superior stock manifesting a high level of ability. The lower stock includes workers and poorer classes. *Dr. H. W. Siemens in his book "Race Hygiene and Heredity" says that in England in the cultured classes the decline has been from round about six children per family two generations ago to two and even less than two to-day. In the poorer classes the families are more than twice as large.

In order that a number of persons in a country may be prevented from decreasing, each woman must give birth to two children, who in their turn will become parents. If she gives birth to a child that dies, or does not marry or does not bear children after she does marry, it is as though the child had not been born.

In England, America and France the poorer classes are increasing in number and the educated middle class is rapidly decreasing. According to the published figures the birth rate of the poorer classes is found to be about 25 per 1000 and that of the educated middle class is only about 15 per 1000. Even scientists now accept the theory that the educated middle class in England is endowed with some hereditary qualities.

Birth control enthusiasts believe that their philosophy, if known to all, would bring about the growth of the best stock and elimination of the stock not required by the society. This theory is found impracticable in actual prac-

*For a detailed study of this problem read 'Woman and Society' by Dr. Meyric Booth.

tice. The best stocks in England and America, who have the knowledge of birth-control methods, are declining, while the fertility of the inferior stocks is not in any way decreased by birth-control, though these latter are trying to restrict their families to some extent. It is to be seen now what social results are produced in the Western countries, after the movement of birth-control becomes universal and gets proper recognition at the hands of different Governments.

The best stocks in England are giving higher education to women and encouraging them to achieve economic independence. This policy, necessarily, postpones marriage beyond the age of 25 or 30, when natural fecundity is on the decrease. The postponement of marriage, the celibacy of a large class of women workers on account of failure to find a suitable husband, the unmarried lives of a great number of people, who are not in a position to marry, owing to various economic and social reasons and the decay of the family life are all factors working in co-ordination towards the final extinction of the best stocks in England, France and Germany.

S. H. Halford, in his 'National Welfare and National Decay,' declares that if the ideals of Feminism were to be realised the best intelligence of Britain and America would be extinct in three generations. Professor Max Wolf, a German authority on population questions, writes that the racial decay of the best German middle class is due, not only partially, but mainly to the spread of feminist ideas.

(6) *Damaged goods* :—The forced celibacy of thousands of men and women, owing to their mistaken ideals of

* Quoted in "Woman and Society" by Dr. Meyric Booth,

economic independence and love-marriage system, has really shattered the prestige of marriage in the Western countries.

"M Bertillion calculates that in Paris alone 40,000 couples live without any marriage tie. Late marriages or no marriages at all have brought into existence a large number of women who find it lucrative, in their palmy days of youth and beauty, to satisfy their erotic needs promiscuously. ¶ Dr. Otto May and other experts formulate that 80 to 90 percent of the men in Great Britain and a higher percentage in Latin countries have some premarital experience. From 1914 to 1917 the police arrested and charged 20,000 women in London alone for soliciting. In New York city there are estimated to be from 30,000 to 40,000 prostitutes, and the statement is made by conservative authorities that out of every 55 inhabitants including men, women, and children, one is a prostitute " *

"A prominent reformer is reported to have said that fully one-third of the married population of New York city is unfaithful to the physical obligation. And New York is not so very different from other parts of the country." †

The ideal of economic independence for women endangers their womanhood to a great extent. Unemployment amongst men and women workers produce different results. There is a large percentage of women following prostitution who are forced to follow this nefarious trade for want of honest employment or honourable married life. Number of books have been written on this subject and this problem is everyday becoming more difficult in the European countries.

¶ "The Changing of Moral Standard" by Mos Neville-Rolfe in the Nineteenth Century and After of October 1918.

* Ethics and Feminism by Wadia pp 115, 116,

† 'Herself' page 116, quoted in 'Unkle Sham' by Kanhaya Lal Gauba.

Part II.

A Constructive Scheme of Woman's Education in India.

CHAPTER VII

Some Fundamental Principles and Questions.

Our scientific knowledge about human nature is every day increasing. Recent developments in biology, psychology, eugenics and sociology have thrown fresh illumination on life-problems of woman. Any constructive scheme of woman's education should be based on these scientific conclusions.

The desirability of woman's education has come to be very widely recognised in India and the parents' solicitude for the education of their girls has immensely increased.

It seems that Social Reformers and Advocates of woman's education in India have not as yet realised that there are some fundamental principles in woman's education that are different than those of men.

(A) Sex-equality.

There are many out and out equalitarians in India, who declare that there is no difference between man and woman, other than the purely physical. Equality means to them, homogeneity and identity. Equality is with them, a principle of Democracy and Religion. That men and women should be considered absolutely equal, is their plea. These reformers do not take equality to mean that women

should enjoy opportunities no less valuable than those enjoyed by men. Absolute equality seems to them possible between beings with different functions. Maternity is considered by them as a mere incident in woman's life.

Complete equality of opportunity is really a physical impossibility. Amongst man and man it is nowhere established. In case, we accept the view, that sex-destination has no importance whatever in the education and occupations of woman, then, there is no necessity of considering this problem of woman's education, as different from man's education. What is good or bad for man is also good or bad for woman.

These equalitarian philosophers, while advocating the cause of woman, preach a different kind of philosophy when they want to support women's franchise. It is argued, that in case women are elected to the councils they would abolish war, remove illiteracy, poverty, and intemperance from the land. Men have not been able to do all these things and in case women are exactly similar to men, how are women going to achieve all these glorious results, unless it is taken for granted that women are endowed with a better emotional and mental equipment. So the great question before us now is :—

(1¹) *Are there any important physiological and psychological differences between man and woman, necessitating differentiation of curriculum in the secondary and college stage ?*

A biological comparison between man and woman would reveal the following facts :—

The blood of woman is thinner, the specific gravity of the blood is lower, the average amount of Haemoglobin in blood is 3 percent less. The total weight of woman's mus-

cles is smaller. The circulation of blood and the nature and function of ductless glands are different in woman. The other physiological processes in woman are not identical with those of man. The conditions of growth for boys and girls are widely different. Woman's Sympathetic and Ganglionic system is more dominant to her cerebro-spinal system. Man represents power, courage, will, strength, labour; woman represents love, fidelity, self-sacrifice, devotion, tenderness, beauty and innocence. These mental and social characteristics do not exist in *vacuo*, but they have organic connection with the person exhibiting them. Woman is endowed with those physical and mental qualities that are best suited to carry on the duties and responsibilities of the home and the family. Man is endowed by nature with those physical and mental qualities best suited to carry on the duties and responsibilities of the factory and the office. Feminine functions are quite different from the masculine functions. Sexes are equal in value, while differing in functions, is the verdict of Biology.

The education of women and men should help nature and should not try the impossible task of developing masculine tendencies in woman.

(B) The Theory of Strain.

It is a common supposition amongst educationists and social reformers that there is no such thing as strain. Women are considered physically as strong as men. They argue, that women are hypnotised by men into a mistaken belief, that they are weak and delicate. The subjection of women by men for so many ages has rendered women weaker and more nervous than men and in case they are given more free-

dom they would evolve even stronger bodies and more robust constitutions. It is contended that women, who can successfully face the strain of child-births, can very well compete with men in all their difficult examinations and tests. Men who do not want to give freedom to women in their education and occupations, have invented this theory of strain and are always exaggerating it, in and out of season. It is further argued, that women of the peasant class, are engaged in very strenuous field-labour and are found to be more successful than men in all agricultural field-work.

This reasoning has no scientific background. No one denies that women can do strenuous work in the farms and fields and that they can successfully face the strain of child-births. The question is—(2) *whether women can simultaneously do hard labour on both the physical and mental plain and while doing this whether they can, with equal efficiency, perform their maternal functions.* Modern experience is well-worth considering in this respect. There are three important questions arising out of this discussion.

(3) *Are women more liable to fatigue and nervous strain than men.*

(4) *Has higher education for women adversely affected maternal function in the West?*

(5) *Do women require complete rest during the menstrual periods. Is sex competition compatible with this rest!*

The science of biology declares that girls with thinner blood and lower haemoglobin content, after puberty are nearer the threshold of anaemia. Many Western investigators have proved that men excel women in strength, rapidity, and in the rate of fatigue. Girls are not as strong as

boys. Western and Eastern medical science both advise women to take complete rest during their menstrual periods. Many college and school girls, who do not observe this hygienic rule, are found suffering from various menstrual disorders. On account of this monthly cycle of menstruation, they are liable to heavier drains upon their circulating calcium of blood. On account of this and other physiological processes, women as a class, are highly stung and liable to nervous strain. The working year of any normal woman consists of 315 days, as compared to 365 of men. The effects of mental strain on school girls are observed by medical men and they have declared in unequivocal terms, that rigorous examinations are more deleterious to fundamental health of girls than any other thing in school or college life.

Between the ages of 14 and 20 the physical and nervous energy of a girl is conserved and utilized for the proper growth of mammary glands, hips and uterine muscles. Many eminent doctors in the West recommend that the stress and strain of rigorous studies should be minimised and no intense specialization or preparation for difficult examinations should be allowed. This medical opinion is ignored by educationists in their enthusiasm of educating women and in this very critical time (i. e. between the age of 14 and 20) the potential energy of a girl is deflected from its natural work and is used up by the brain. Much of the nervous force stored up for future racial uses is thus utilised in other channels.

An authority like Havelock Ellis observes:—"Women are more delicately poised than men and any kind of stress or strain, cerebral, nervous or muscular, is more likely to produce serious disturbances and requires an accurate adjustment

to their special needs." Educational studies are not injurious to adolescent women. The education by present man-made ways is injurious, as it causes stress and strain. Statistics, about the health of college and school girls in the West have sufficiently proved the truth of this statement. The sexual arrest, physical and nervous breakdown occur with extreme frequency in girls who work in shops and mills and even in girls who have never been to school. This is the experience of the West. Does not the East care to benefit by this experience ?

The theory of strain has a scientific back-ground and emancipationists and social reformers should not ignore this theory in case they desire to safeguard the real interests of women as wives and mothers.

(C) Medical Opinion about Woman's Education.

No one in India dreams that woman's education has a medical aspect. Many doctors in the West have sufficiently studied the problems of women and they have come to certain definite conclusions. Stanley Hall quotes Sir James Crichton Browne, M. D. who says that the *differences between sexes are involved in every organ and tissue. He also deprecates the present relentless zeal of inter-sexual competition, concerning the results of which it is appalling to speculate from a medical point of view. "Girls," he says, "suffer far more change and instability, at the onset of puberty than boys," and he deprecates sowing the tares of ambition for careers in girls. He finds head-aches far too common among young girls from ten to seventeen,

* Article on Sex in Education, Educational Review 1892, p. 164.

advocates the abolition of evening study, finds danger that the ovum and sperm-cell may have their activity so reduced before meeting that the infant comes to life old and without a fair chance. "When the University of St. Andrews opened its theological department to women, it was not a retrograde movement because our ancestors did no such thing but a downhill step fraught with confusion and disaster." He quotes with approval Huxley's phrase that "what has been decided among prehistoric protozoa cannot be annulled by an Act of Parliament." This is a condition that no *Senatus Academicum* can obliterate by pen-strokes."

"Le Bon pleaded that the education we now give the girls consists of instruction that fits brains otherwise constructed, perverts womanly instincts, falsifies the spirit and judgment, enfeebles the constitution, confuses their moods concerning their duties and their happiness and generally disequilibrates them. It charges the brain with too much information that is useless, fails to give what can be applied, and fits them neither for domesticity nor for gaining their livelihood. It makes them misconceive their role in society and in the family; and often jealous of man and at heart inimical to the social order, and threatens future generation of the race."

The following important questions arise out of this discussion.

(6) *Has identical higher education for women adversely affected the institution of marriage and familg in the West?*

* *Reviue Scientific* 1890, p. 460.

Quoted in *Adolescence* Vol. II. p. 577.

(7) *Is there any relation between excessive mental or excessive physical labour of women and their marriagibility, ferundity and the function of feeding the child ?*

After recording a mass of evidence on these two questions Stanley Hall sums up the situation in America as follows :—“ *From the available data it seems, however, that the more scholastic the education of women, the fewer children and harder, more dangerous and more dreadful is parturition and the less the ability to nurse children.*” Many eminent and renowned doctors in the West advocate that the higher education of girls, wishing to become mothers and wives, should be completed before the age of 18 or 19 and they should then enter married life. Late marriages and postponement of marriage are generally discouraged by medical authorities. Thus the medical aspect should be considered as one of the fundamental principles of woman's education.

The entrance in Government service depends on a medical certificate of physical fitness. Insurance companies generally accept lives after they are recommended by doctors. Schools and colleges alone seem to ignore the recommendations of doctors regarding education of women.

(D) The Doctrine of Individual Freedom in Marriage, Education and Occupations.

In India some catch-words like Equality, Freedom, Independence, have acquired certain exaggerated values and political meanings. In every-day conversation no one uses them in their true sense. Economic Independence is considered more valuable now-a-days than married life. There are many guardians and parents in India, who think that their widowed daughters would be quite better off, in case they spend their lives in hospitals and

schools earning their livelihood. These daughters are often child-widows and there are hundreds of them in India and the guardians of such girls do not attach any importance to the career of a wife and mother. These careers are now looked down upon and public opinion considers that a child-widow is bringing about her self-development by becoming a nurse, a teacher or a doctor. This widowhood and enforced celibacy is sanctified by using such words as independence, freedom and self-development. The general education given to women in India is quite identical with that of men and schools and colleges are doing their level best in helping women to achieve economic independence. The Hindu marriage system, leaving aside its child marriage aspect, is on the whole a very good system. The ideas of freedom and independence are beginning to have their effect on this institution also. Very few persons have as yet realised that the principle of self-determination, if logically applied to marriage, would annihilate the home as a social institution. The principle of freedom is incompatible with our monogamous marriage as a legal institution. Marriage, in India, is considered as a sacrifice and a compromise both on the part of the bride and the bridegroom. The principle of freedom has been interpreted in the West in a purely individualistic sense and this interpretation has wrecked married and family life in England and America. As boys and girls are necessarily made to join some educational institution for their mental development, so in India marriage is considered as an important social institution in which every grown up girl between the age of 16 and 20 and every grown up boy between the age of 22 and 30 must enter as a matter of course for their full and complete social and religious development. Marriages are brought about in India by parents and guardians

of girls and boys, as they were brought about in Europe and England before love-marriages became the fashion. In these countries love-marriage as a system has failed. Freedom of choice in a limited sense, consistent with our marriage ideals, may be given by parents to young boys and girls, but the introduction of this modern Western system in India will further complicate the Indian social and educational problems.

Women should be given right kind of freedom and independence. Freedom of competing with man in the university, factory and office is given to woman in the West. Such a kind of freedom has ruined home life, unsexed women and this policy has created various problems in England. India need not follow this illusion of freedom. We should strike out new ways and paths. Some occupations for which women are psychologically and physiologically fitted, should be properly organised and our sisters should be given every kind of freedom to enter these occupations. In the same way the educational system should be psychologically fitted to the needs and requirements of woman. Every kind of educational freedom, consistent with the proper growth of race and family, may be given to women.

Regarding the Doctrine of Freedom and Independence there are certain social questions well-worth considering in India. Some selected questions are given below.

(8) *Will Western Feminism do any good to India in solving our marriage and educational problems?*

(9) *How far has economic independence of woman adversely affected marriage, family and home-life in the West?*

(10) *Is the ideal of economic independence suitable for the emancipation of Indian child-widows?*

(11) *Are there any occupations for which Indian women are psychologically and physiologically more fitted than men? Can married life be made compatible with such occupations? What occupations are unsuited to women?*

(12) *Should there be any difference in rules of pay, promotion, leave, working hours etc. between men and women workers and between married and unmarried women workers?*

(13) *Are married teachers, nurses and lady doctors more preferable to unmarried teachers, nurses and lady doctors? Should enforced widowhood be encouraged in these professions?*

(14) *Should recruitment of women to these professions be limited by the requirements of these professions?*

(15) *Is Western love-marriage system a success or a failure and can it be imitated in India?*

(16) *In case child marriage system is undesirable, what system of marriage should be substituted in its place?*

(17) *Has the higher education of women produced any new problems in India?*

(E) Co-education.

Many eminent educationists in India consider co-education, as a kind of consummation devoutly to be wished for, in all schools and colleges in India. Separate education is now looked down upon as a kind of slavery and the go-ahead women and girls of India consider co-education as their birth-right. Eminent social reformers in India look to co-education as the greatest educational reform of the modern times.

Educational reformers in India are living in an ideal world of their own. The social conditions in India

are quite different than what they are in England. No one denies that co-education is not only practicable but is desirable in the primary stage of education. All primary schools in India should be co-educationalized as a first requirement and the process of co-education should proceed from the primary to the higher stage, as a kind of social experiment. This would be a natural growth from the point of school administration. It would be quite economical and more efficient to conduct boy's and girl's primary schools in the same building and under one uniform management.

Co-educationalizing primary schools in India would take years and would require an all-India propaganda to bring about this desired reform in education. For the present not even one percent primary schools are coeducational and public opinion is adverse even to this reform.

Many educated persons in India are against the introduction of co-education in the secondary and college stage. There are some girls in India studying in boy's schools and colleges, but the American type of co-education is entirely absent here. There is a kind of co-exhibition and girls and boys are not given freedom to mix with one another. Public opinion is entirely opposed to any kind of co-education in the adolescent stage. In the Medical Schools and Colleges and even in some Arts Colleges it is allowed on sufferance and would never be tolerated by the public, in case it passes beyond the exhibitionary stage and becomes genuine American co-education.

Co-education after all is not an educational reform but it is merely a social experiment. The Imparting of knowledge is not in any way easier when male and female students constitute one single class. Co-education makes boys more refined and cultured and makes girls more

sturdy and robust in their everyday behaviour. This is all true and no one denies that co-education has certain economical and social advantages. In case 'sufficient girl students are not available, it is waste of money to maintain a separate school for such girls. This is all true and hence the advocacy of co-education in the primary stage and even in the higher stages, where separate colleges for women are not practicable from an economic stand-point.

But in the case of secondary and college stage it is wise to take stock of the experiences of co-education in America. This co-education has been found to interfere with the natural growth of boys and girls in their adolescent stage. The conditions of growth for boys and girls are widely different. Many eminent doctors advise that no intense specialization or preparation for difficult examinations should be allowed till the 19th year.

The existing system of higher education with all its examinations etc. was evolved to suit masculine needs and periods of growth and is totally unsuited to girls. For the so-called imaginary advantages of co-education, in case girls are educated along with boys, their nervous system would be forced at the wrong time and besides these girls would be exposed to unnecessary stress and strain, involved by competing with boys in their examinations. In order to avoid this the entire system of present education will have to be changed to suit girls and then that system would prove entirely useless to serve the needs and requirements of boys.

There are certain other risks in co-education.
 *Eight good and independent statistical studies in America have proved, beyond any shadow of doubt, that more

than one half of the girls studying in co-educational schools and colleges choose male ideals. It is no wonder, that modern woman in America and England is naturally developing masculine ideals, which are likely to endanger their prospective wifehood and motherhood. By co-education a kind of contempt is developed for feminine characteristics. Even boys, in a coeducational school, begin to imitate girls in some of their feminine characteristics. This brings about a certain disillusioning of the two sexes about each other and this further weakens the motivation for marriage on both sides. Very few marriages take place in America as a result of coeducation. The modern ideal of companionate marriage is surely the result of co-education in school and colleges of America. Judge Ben Lindsay observes :—

‡ “ During the year 1920 and 1921 the Juvenile Court of Denver, Colorado; dealt with 769 delinquent girls of high school age. For every known girl there is at least one unknown girl whom the court did not help. So there must be a minimum of 1500 girls of high school age, as having indulged in some kind of sex delinquency. Of these 608 girls were actually in school. Taking into consideration that there were about 3000 girls in the high schools, 10 p. c. girls, per annum, have indulged in some kind of sex-delinquency. This would mean that one high school girl in every ten or ten in every hundred in our high schools, have their feet set on more or less perilous paths.”

§ “ It is stated that about 250,000 abortions are performed annually in the United States and thousands upon thousands of illegitimate children are born every year in

* Adolescence Vol. II. P. 617.

‡ Revolt of youth p. 62.

§ Read 'Unkle Sham', p. 132 by Kanaya Lal Gauba.

that country. According to Kneeland's investigation the ages of 80 p. c. of prostitutes in America are between 18 and 27."

In America many colleges for women are as yet continuing as separate colleges and the opinion in educated circles on this question is as diametrically opposed as the north and south poles. In England and Europe also separate schools and colleges for women have not been abolished. *Co-education has not become as yet a proved educational device as the Dalton Plan or Montessori Methods. It is only a social experiment and it has yet to prove its utility. From the present social conditions in America it seems that the losses are not at all compensated by the so-called advantages.* The introduction of co-education in India in the secondary schools and colleges would only help to retard the progress of Woman's Education. Separate women's schools and colleges would advance the cause of Women's education more rapidly than the Co-educational ideal. The advantages of Co-education can easily be secured by creating opportunities for frequent meetings at inter-collegiate lectures, debates, games and social entertainments. No one need fear that those who are against Co-educational system are advocating Zenana or Purdah-life for our women. This is far from the truth. *When Co-education is described as a consumation devoutly to be wished for, it is quite necessary to place before the intelligent public, the other side of the shield.* The following questions arise out of the present discussion on Co-education.

* (18) How far Co-education in foreign countries like America is responsible for new marriage ideals like companionate marriage, Trial Marriage, Free love etc. ?

* For a complete list of questions, see table F in the Appendix.

(19) How far Co-education in the high school stage in America is responsible for Juvenile offences in sex delinquency as reported by Judge Ben Lindsay in his book 'Revolt of Youth'?

(20) Can ideals of Co-education solve the educational problems of Indian women in the secondary and college stage?

(21) Are there any administrative difficulties in conducting co-education in the high school and college stage?

(22) Will co-education help in developing sturdy manhood in India?

When girls are mixed with boys, feminization takes place of the school's spirit and discipline. Boys need a different discipline and moral regimen and atmosphere. They also need a different method of work. An eminent authority like Stanley Hall observes:—"It is utterly impossible without injury to hold girls to the same standards of conduct, regularity, severe moral accountability and strenuous mental work that boys need. The privileges and immunities of her sex are inveterate. Occasionally she asserts herself in the public High School against a male teacher or principal who seeks to enforce discipline by methods boys respect in a way that suggests that the time is at hand when popularity with her sex will be as necessary in a successful teacher as it is in the pulpit. In these interesting cases when girl sentiment has made itself felt in school it has generally carried parents, committee men, the press, and public sentiment before it and has already made a precious little list of martyrs whom, were I an educational pope, I would promptly canonise. The progressve feminization of

secondary education works its subtle demoralization on the male teachers who remain. Public sentiment would sustain them in many *loco parentis* exactions with boys which it disallows in mixed classes. It is hard, too, for male principals of schools with only female teachers not to suffer some deterioration in the moral tone of their virility and to lose in the power to cope successfully with men.

"Not only is this often confessed and deplored, but the incessant compromises the best male teachers of mixed classes must make with their pedagogic convictions in both teaching and discipline make the profession less attractive to manly men of large calibre and of sound fibre. Every sort of concession that is made to girls is baffling and demoralizing to boys."

Prof. Wadia observes:—"It is eminently desirable that boys and girls be educated together till they attain the age of puberty. The curriculum being the same, this Co-education will lay the foundation of friendships that will be free from purely sexual thoughts. It will generate an insight into one another's character that in itself will be a great gain to the knowledge of human psychology. But after the age of puberty it would be desirable to minimise the temptations which will be inevitable in the first flush of youth. Even in advanced courses, especially in medical colleges, a co-education, except with an adequate amount of supervision is hardly desirable.

1 "Three-fourths of the life of a youth conscious and unconscious is sex life," and "evidence gathered in the United States shows..... boys and girls educated together show great prococity in their love-affairs." 2 It is dangerous to play

* Ethics of Feminism p. 9, 70.

1 Ellen Key's 'The Woman Movement', p. 115.

2 Mrs. Colquhonn's 'The Vocation of Woman', p. 266.

with fire ; young man and young woman need not be subjected to the stress of sexual feelings at too early an age."

In this connection Prof. Weith Knudsen quoted the opinion of an expert educational body * "The Kristiana (Norway) school Mistresses must oppose most decidedly the introduction of co-education in the Kristiana National school, not only from consideration of education, but for practical reasons. The experience that has been gained has not brought to light the many advantages which the advocates of co-education had foretold. On the contrary, it has proved that boys and girls have had no favourable influence on each other, while co-education has placed obstacles in the way of education and training.

" Their peculiar aptitudes, development and divergent spheres of interest demand that the scholastic material should be prepared with special regard to boys and girls respectively. Experience shows that if an attempt be made in mixed classes to pay attention to the special aptitudes of boys and girls, the pupils find it tedious, and one side or the other shows slackness and inattention.

"Nor has it appeared that education fosters good comradeship or leads to a fostering of greater confidence between teacher and pupils. Rather the contrary. It has proved that it may easily give rise to a somewhat constrained and unnatural feeling among the pupils themselves and on their attitude towards the teacher. When the pupils leave the class room, boys and girls form separate groups as a matter of course, since they continue their separate interests in play-time."

Similar opinions have been expressed in Sweden by eminent gynaecologist Dr. Essen-Moller and by professor

* 'Feminism' Pages 268. 269.

Edward Laehmann of Denmark. Professor Wetih Knudsen observes:— †“In addition to this, Co-education is harmful and obstructive to the boys, in any case in the higher classes where the girl's physical maturity is already so far advanced that their psycho-erotic interests often directly or indirectly disturb their male school-fellows. One has only to study the normal correspondence between girls of fifteen or sixteen and compare it with the letters exchanged by boys of the same age. The former usually contain allusions to some fancy or other, the latter hardly ever ; if a boy of that age takes a fancy to a girl, he broods over it in a silence that nothing and nobody can break.”

Judge Ben Lindsay has advocated “ Companionate Marriage ” as an antidote for all the evils of co-education. This form of marriage is really speaking a trial form of marriage and this will make the confusion worse confounded.

Sex-Equality, the Theory of Strain, Medical Opinion about woman's education, Individual Freedom and Co-education are some of the fundamental principles to be considered in woman's education and there are certain important questions arising out of the discussion of these principles. *Unless there is some tangible unanimity of educated public opinion on these fundamental principles and questions, no scientific basis of woman's education can be arrived at, on which a solid foundation of woman's education can be safely laid.* In the year 1922, His Majesty's Government in England appointed a consultative committee with Sir W. H. Hadow, C. B. E. as chairman, and Mr. R. F. Young as Secretary to consider the question whether greater differentiation is desirable in curriculum for boys and girls

‡ Feminism P. 269.

respectively in secondary schools? The committee consisted of 21 influential members. The report of this committee is worth reading by every Indian educationist. In India a responsible mixed committee should be appointed by the Assembly, Congress, the Women's Conference or the Indian Women's University to consider these very vital questions of women's education in all their aspects. Very eminent social reform leaders and educational experts in India hold very different and diverse views and opinions on some of the fundamental principles and questions about woman's education mentioned in this chapter. The problem of woman's education cannot be solved from the national stand point unless this problem is studied scientifically from all sides in an impartial spirit.

*Differentiation of curricula between the Sexes in Secondary Schools" H. M. Stationary Office, London. For recommendations of this committee see Table H in the Appendix.

CHAPTER VIII

Ideals of Education

The doctrine of Sex-Equality in education is biologically unscientific, psychologically untenable, and sociologically impracticable. The present educational system for women is merely an imitation of that of men. It is thoroughly utilitarian and sex-less.

In his Republic Plato has established the identity of sexual functions. Socrates argues, that in case a woman is able to perform a function, just as well as a man, her sex ought to be no barrier to her performing it. Excluding the maternal function there is perfect equality of function between men and woman. From this premise Plato drew the conclusion that education of men and women should be the same. Modern feminist in India argue the case of woman's education in a similar manner. There is a fatal defect in this argument. The function of a mother is very exacting both before and after the birth of a child. It pre-supposes physical and mental preparation extending over a series of years. In ancient Greece monogamous marriage as an institution was abolished and the doctrine of the community of wives and children was preached by men like Plato and other social leaders. Modern feminists are following in the footsteps of Plato. Marriage and Maternity are now-a-days considered as cruel barriers of Sex-Equality. Their importance is minimised and equality of sex in education is preached without any reference to circumstances, physical conditions and the ultimate goal of the majority of women. Equality of Sex in education is a doctrine which has proved

itself dangerous in the West and it is high time for some body to cry 'Halt' before it produces similar results in India.

* Mrs. Alice Freeman Palmer was right in saying that woman's education has all the perplexities of that of man, and many more, still more difficult and intricate of its own. The scientific educational principles have been completely ignored, while formulating the educational system for women in India. The science of education stands for Vocational Guidance and this new principle is being applied now-a days in America from the high school stage. The importance of the vocations of woman as wife and mother are ignored by all educationist in India and no vocational bias is given to their education. The science of education, as based on biology and physiology, advocates different tests and devices to suit individual temperaments and ideals. This principle has so long been ignored in the case of women and they are required to appear for the same rigorous examination as men at the cost of their health and physique. It is argued that there is no sex in mind or science. It might also be argued that there is no age and differences of ideals because all students are human beings. Educational science stands for individual freedom and individual adaptation. There is a great relationship between sex and mind. In so far as mental characteristics have a physical basis, real education should follow natural methods. Specialization is a valuable educational method in the advanced stage. The present University education in foreign countries has become thoroughly practical. Primary duties of men and women are considered of great value. The old academical ideal-knowledge for the sake of knowledge, is now consider-

* Quoted in Adolescence Ch. 17, Vol. II.

ed as a worthy ideal for a few scholars only. Ordinary humanity is educated in a business like manner. Cultural-ideals in education are being controlled by primary and economic considerations. The present education of woman has no reference to her primary duties. Not only that there is no training for her womanly functions, but mere culture is thrust upon her even at the expense of her health.

Genius is not a product of University training. The mechanical and lifeless routine of the school or the college never suits a budding genius. Genius always chalks out its own development. The present system of education that treats boys and girls alike would not help the proper growth of the womanly genius. Love and maternity are not uncongenial and hostile to the proper growth of genius. Spencer and Milton were men of affairs and a woman's genius need not be marred by marriage, as is wrongly supposed by many feminists. Mrs. Heyman, Jane Austin, George Elliot, Mrs. Browning were considered as geniuses, but their greatness is not due to any University training.

Every woman is born to be a mother, a teacher and the head of a family. Her education must fit her for these heavy tasks. Indian mothers are complaining that the school education in India entirely unfits their daughters for home life. Trained wives and mothers are greatly valued by the Indian Society, but the school and college consider marriage as of secondary importance.

* In this connection Stanley Hull observes:—"The cardinal defect in the women's college is that it is based upon the assumption, implied and often expressed, if not almost universally acknowledged, that girls should pri-

* Adolescence Vol. II P. 632-635.

marily be trained to independence and self-support and that matrimony and motherhood, if it comes, will take care of itself, or, as some even urge, is thus best provided for. This is entirely wrong. We should educate primarily and chiefly for motherhood, assuming that if that does not come single life can best take care of itself, because it is less intricate and hence its needs far more easily met."

To err on the safer side professional education is given to girls with the idea that they should have something to fall back upon in case they do not marry. The majority of these girls do marry in the course of time and when they do so they find themselves entirely without any preliminary training to face the difficult problems of home and family life.

The young girl or the child-widow in India is not regarded by the present day educationists as a potential mother or race bearer. Girls are developed in masculine moulds. The courses of education in the girl's schools are not psychologically adopted to their needs. A course in Home Economics is now made compulsory in a high school for boys in Tulsa, Oklahoma state, U. S. A. In schools and colleges in India some suitable courses in Home Economics should be made compulsory for boys also. But these ideals in Home Economics should not entirely monopolise the boys schools and colleges. It is right that the ideals of freedom of opportunity and economic independence should be duly respected in girl's schools and colleges. The ideals of bodily vigour should be inculcated in girl's schools but all these ideals should be kept within proper limits. The feminine side of life is entirely excluded from the present-day girls schools in India. This is entirely wrong. The present system of

* Refer to table G in the Appendix

girl's education in India requires a complete overhauling and reinstallation on a more womanly foundation. *Any national system of woman's education should be based on the right conception of the dignity, position and function of Indian woman in Indian society. No system of woman's education will succeed unless it has this scientific and rational basis* India's national welfare depends on its women and the present system is not preparing women for their real life-work.

The function of woman as a wife and a mother is generally considered as very narrow. This is a fundamental mistake committed by the present-day educationist who control the system of woman's education in India. In fact the education of a future wife and mother is bound to be wider than the education of a boy. It will include all the important cultural subjects that a boy learns in the secondary and college stage; besides these, the course will include the following subjects. (1) Household Arithmetic (2) Unlimited literature (3) Hygiene (4) House-keeping in all its aspects (5) Some of the Fine Arts, (6) Psychology of the child (7) Knowledge of sex-hygiene (8) Moral training etc.

A rightly educated mother will hardly be inferior to a college graduate in her cultural knowledge and she shall be surely his superior in many aspects of knowledge related to the well-being of the Home and the Family.

*Japan has already started a separate University for women. Germany and Japan have organised woman's education to suit their social ideals. Speaking of German women, Mr. Robert M. Bury says:—

• Refer to table E in the Appendix.—

²“All of these to whatever class of society they belong are adepts in house-keeping, as besides the practical instruction their mothers insist on at home, there are admirable special classes in house-work connected with all schools. Well-frequented household economy schools have been established in Prussia, Bavaria, Baden, Wurtemberg, where girls and women receive instruction in cooking, preserving, washing, poultry, bee and small, animal breeding, milking, hand-work, cloth-cutting, Gymnastics, and singing, botony and chemistry, hygiene, and household book-keeping. Even at the theatres and concert it is a common sight to see German girls and women knitting stockings, or doing crotchet work”.

This kind of education can be adapted to Indian needs and conditions.

³ A Japanese Professor, Jinzo Naruse, the founder of the First University for women in Japan says :—

“Our Dormitory is made up of seventeen homes, each containing not more than 25 students. They look upon their matron as their mother and feel towards one another as sisters. Cooking, washing, setting tables, decorating the rooms, the economical management, and everything that concerns the house is under the control of the residents.”

An Indian woman's University is already started in India by Prof. D. K. Karve. This University is in existence for the last 13 years and it has a great future in case the Government and the public come to realise the special needs and requirements of woman in their secondary and college stage.

The present system of education in India is not even psychologically and naturally fitted for an Indian boy.

^{*} Quoted in *Ethics of Feminism* p, 68.

Much less it is suited to the needs and requirements of Indian girls. The present system unfits both boys and girls to perform successfully their function as citizens. The boy is unable to obtain a decent living with his B. A. and M. A. degree. The professions of pleaders and doctors are gradually becoming over-crowded. Many graduates in India are facing the evils of unemployment. In Madras and Calcutta, the problem of unemployment amongst graduates has become very serious. There are some women graduates who have come out quite safe and unharmed through the entire tread-mill of modern higher education. This is all due to their exceptional energy and ability. These women are found to manage quite successfully their family of normal size. The number of such women is very small and they may be considered exceptional. Many spinsters and widowed graduates are serving the cause of education in India in a very splendid manner. No one denies the truth of these statements. Notwithstanding all these facts, the question remains *whether the present system of woman's education in India has produced any bad results?* It is very difficult to answer this question in the absence of data. Woman's education in India is yet a novelty and very few women are receiving higher education. In case higher education for women becomes as extensive as it is in America to-day the same social results are likely to be produced in India, since human nature is the same all over.

The present indications of higher education in India are not very hopeful. In this connection Prof. Wadia observes:—"The present system of female education makes the course for girls as heavy as boys. As a consequence of this and false ideas of sexual hygiene, the periodic rest be-

* Either of Feminism P. 59. 60 63.

comes a practical impossibility. Nor can we fail to notice the devastating effects of a craze for examinations. In the case of boys they are an ugly necessity; in the case of women they ought to be a superfluity. The rigour of examinations grows with increasing age, and unfortunately in direct proportion to the growing demands of the body for care. The delicate machinery of woman's organs gets easily affected by any unnatural strain on her, and bears often life long traces of early thoughtlessness. The fact is pitifully writ large on the physique of many an educated woman. A quarter of a Century of masculinised feminine education in India, especially in Bombay, has already witnessed a complete wreck of health among the school going girls, and a very large proportion of lady-graduates among Parsees have not survived the strain of child-birth. It is not very much better in the West as many a doctor can attest—In fact, if the present system of masculine education did not tend to produce an unhealthy aversion in women to the elementary facts of life, we could hardly find a justification for condemning it so absolutely as we have done. These disadvantages were clearly foreseen by the early opponents of Feminism. Unfortunately these forebodings have come true, although feminist and many women educationists have stoutly denied that education has had any evil effect on the physique of girls, or rendered child-birth in their case excessively difficult. But against this lay verdict may be cited the authority of doctors, who alone are in a position to judge, for they have witnessed and are able to compare the travail of child-birth in the case of educated women with that of women who are comparatively uneducated. It may of course, be that even educated women may turn out perfectly healthy if they have displayed the prudence of attending to the peculiar needs of their physiological

structure. But this very attention would effectually prevent a fair and an equal competition with boys." Prof. Wadia is one of the expert authorities on this subject. His views should be impartially considered by all educationists in India.

The facts mentioned above throw a flood of light on the present problem of woman's education in India. In the name of higher education many a girl in India is forced through a tread-mill of knowledge entirely unsuited to her needs and requirements. A host of teachers all over India are busily engaged in giving masculine education to Indian girls. All are under chimerical supposition that this will inaugurate a new era of enlightened womanhood in India. Some girls do not wish to marry or can't marry and they cannot achieve their ideal of economic independence unless they join the recognised universities. This may be, but the whole course of woman's education need not be moulded by masculine ideals.

The modern University stands for a democratic ideal in Education. The Universities in Europe and America are making great experiments in Education. Many Universities in America and also the London University have instituted B. Sc. degrees in Home Economics and have made domestic science compulsory for girls in the secondary stage of education. It is high time that the Bombay and the other Universities in India follow in their footsteps. The uneducated guardians of girls may commit the mistake of giving them masculine education but, that University as a seat of learning and culture should not institute special degrees and arrange special courses for women and not profit by the experience of the West, is not only strange but is a sad and disgraceful reflection on our intelligence. A University should not be partial

to a particular sex but it must not endanger the wifehood and motherhood of a Nation by imposing masculine education and ideals on our womanhood. Nay, a real university would go a step further and make certain subjects compulsory for women and certain other subjects compulsory for men. Universities have recognised this principle by starting different branches of knowledge such as Agriculture, Medicine, Engineering Law etc. and making this education quite compulsory for persons desiring to go in for these different professions. This principle is not extended to the career of a wife and mother ; which requires a specialized higher education in subjects specially suited to the needs and requirements of the home and the family,

Universities should encourage all possible educational experiments and should fraternise efforts such as the one made by the separate University for women in India. Men and women can be brought together in many other ways such as inter-collegiate debates, study circles, social clubs and other friendly meetings. But in any case a University should not encourage a social experiment such as co-education in secondary and college stage, when it is found in countries like America to be more harmful to the proper physical, intellectual and moral development of boys and girls. A University is a sacred place of learning and it should not be dominated by any schemes of social or political experiments which are likely to vitiate the sacred atmosphere of learning. A University should not be a party to feminist ideas and principles, nor should it encourage any orthodox section of the community. A real University should encourage learning and scholarship in women, even after marriage, by means of extension lectures, correspondence courses and summer schools.

University training is required by a high percentage of women in India, but they do not desire to receive it at the cost of their health. The present-day irrational methods should give place to the right system of imparting knowledge. Women and men also desire a thorough-going change in the present university system of training and examinations. The science of education is making rapid strides, and educational reformers are propounding new theories in the imparting of knowledge. The present universities in India are generally under the control of such men, as are still under the fascination of the 18th century educational methods.

The young generation of India should capture these universities and make them free from unnecessary Government control and should bring them in line with the present reformed Universities of America and Europe. It seems well nigh impossible for the present universities to bring about the needed differentiation in education of men and women without compromising their principles of sex-equality in education.

Whatever the difficulties of the recognised Universities, the fact remains, that an independent University for Women in India is a physiological, economical, educational and sociological necessity. This University, should not only train girls to become capable wives and wise mothers, but should encourage some selected girl scholars to carry on research work in the educational, social and scientific problems of the Family and the Home, and those of general interest. It should impart education in such a way as not to cause unnecessary strain on girls. It is possible for such a university only to take special care of its girl students. In this connection Dr. Meyric Booth observes:—"The true type of education for women has yet to be evolved. We have to

give women a wide outlook and rich and deep culture without in any way unfitting them psychologically and physically for maternity. A separate University for women will be the first in the field to develop such kind of typical education. Other universities may try to evolve suitable secondary and college courses for women. But an independent University for women must have an honourable place along with other Universities. The University for women cannot be considered as a retrograde step and a stumbling block in the cause of higher education for women. In case, the Universities of India co-operate with the Women's University in evolving courses of education suitable to Indian women and congenial to Indian ideals, they would not only help the movement for the education of women along rational lines, but would also materially help our national progress.

CHAPTER IX.

The Male System of Female Education.

The present system of education followed by our Universities is mainly developed by a foreign Government which possibly can never see the Indian educational problems in their proper perspective. There are various glaring defects in this system and unless these defects are removed education will fail to benefit the nation.

(a) Foreign medium.

A foreign language is used as the medium of instruction and examination in India. It has been admitted on all hands that the mother-tongue of the pupil is the only natural and effective medium of instruction. The claim of the mother-tongue is not recognised and various objections are generally taken to the adoption of vernacular as the medium of instruction and examination in the secondary and higher stage.

1. It is contended that India is in need of a common national language, and English is the only language which deserves that honour.

2. English is considered as a world language and therefore the knowledge of English is considered essential for international correspondence.

3. In case English becomes a compulsory second language the knowledge of English is bound to suffer and that will be a great national loss for Indians.

4. It is argued that there are no good text-books and the vernaculars are very poor.

5. It is contended that the main difficulty, is that in India there are at least two hundred vernaculars in many of which, it is impossible to express modern ideas.

The third objection deserves our consideration. *Good English is generally confounded with mere fluency in speaking conversational English.* English Literature is a mine of great and noble thoughts. Indians are in need only of a working knowledge of the English language so that they may read and understand this literature by their own efforts. Even scientist and literary scholars in the West have a working knowledge of German and French. They are unable to speak fluently in those Languages and yet these scholars and scientists collect an amount of useful information from foreign languages, that they have studied merely for a period of two or three years. Indians can cultivate such a working knowledge of the English language for ordinary purposes. In case, English is made a compulsory second language in the high school and college stage, all our national and international purposes would be served as well. Fluency in English may be cultivated by taking special courses and putting in extra labour by those who want to develop such fluency. Barristers, Pleaders, Political workers can achieve this result by a persevering study of this language. Ordinary graduates, who have been taught all subjects through the English, have not proved as yet their mastery over English. Many graduates do not come up to our expectations, even now, only some selected men and women are able to speak fluently in English and this is due not to any University or school training but to their own labours.

English as a national language for India involves an inherent contradiction. The only Language that can be

made national is Hindi. We pass over this subject as it has already been independently considered by experts. Of the 220 languages that have been recorded in the Census reports, many are mere dialects of no practical value whatsoever. There are about twelve really important languages in India and the vastness of the country is a sufficient argument for their existence. India wants a large number of universities on a linguistic basis. There are something like sixteen universities now in India and comparatively speaking this number is quite inadequate. We want a larger number of universities in India of the diverse types and founded on a linguistic basis. *Vernacularisation of our Universities with English as a compulsory second language is the chief demand of our National Education Movement.* It seems that it will take many years to realise this ideal. *For women at least such a vernacular University is badly needed.* The last objection, based on the want of text books in the vernaculars, moves in a vicious circle. Text books can only be created if there is any real demand for them. Educated men and women on the Continent know two or three languages and Indians also should know Hindi as their national language, have a working knowledge of the English, and at the same time they must have a thorough knowledge of their own vernacular, which is the vehicle of their cultural literature. Switzerland is one nation notwithstanding the fact, that there are two or three current languages. In a nation like India the language of the leaders is bound to be English and Hindi, the language of the scholars and scientists would be Sanskrit, Latin, or Persian, French, German or English, according to their requirements. The language of the ordinary man may be Hindi or the English and his mother-tongue. These things would na-

turally adjust themselves and the claims of the various languages need not be set aside for the imaginary and hypothetical claims of English which are not even realised in Canada, Ireland, and South Africa.

So long as English remains a compulsory subject in the secondary and college stage, the advocates of English need not feel any anxiety about the fate of English. The introduction of vernacular as the medium in the secondary and College stage may even adversely affect the study of English, but we need not consider this as a great calamity. The advantages, secured by making the mother-tongue as the medium of instruction and examination, will surely counterbalance any loss, incurred by the decreased fluency in English or a superficial knowledge of Shakespeare and Milton. *The importance of the study of English is unnecessarily exaggerated in India and the knowledge of English is developed at the cost of vernaculars.* No solid educational progress is possible unless and until the important vernaculars come up to the level of English and this ideal can never be achieved unless all education is vernacularised. Indians study English literature not with the idea of culture but with the idea of coming in touch with the scientific, industrial and political ideas expressed in that language and many more study this language simply for getting jobs. A working knowledge of English is quite sufficient for the clerical and other scientific purposes. Such knowledge can be easily obtained, if English is studied as a compulsory second language in the High School and College stage. Students in India spend something like 12 years in learning English and still the results are very deplorable. This time must be saved and utilized in learning other useful subjects.

It is urgently necessary to lessen the strain of studies in the case of girl students. A foreign medium unnecessarily increases the strain of studies and women need not cover the same ground. Women should be allowed to follow new ways in the matter of acquiring knowledge. The necessity of passing examinations for the purpose of securing services need not come in the way of women.

(B) It is too Academic.

The curriculum is modelled entirely on the requirements of boys, who are preparing for the University Examinations. The Secondary Education of the girls ought to fit them for the duties of motherhood and for work in the home. The academic trend of the present curriculum completely obscures this view. In the secondary schools our girls are considered as boys and they are trained in such a manner that they are quite unable to correlate the knowledge of different subjects they learn in school with the concrete problems of their life.

Even aesthetic subjects like music, drawing and needlework are not considered as fit subjects for girls appearing for their Matriculation. The subjects like Domestic Science is relegated to the place of a voluntary subject and is generally ignored by 99% girl candidates appearing for this examination. Mathematics is taught as a purely scientific subject and household accounts and household mathematics are looked down upon by teachers of Mathematics. The profession of Nursing requires a rigorous preparation of two or three years. *The course in midwifery requires a thorough training of one or two years, but it is a sad comment on the present state of affairs that housewifery is looked down upon and it is believed that this function requires no training. The ceremony of marriage is considered to endow a girl with all virtues and qualities of a good wife and a wise mother.*

In India the percentage of girls needing such an academic course is quite negligible and they can very well prosecute their studies in boy's schools. *The Government money must be spent on secondary schools that will look to the real interest of the girls and will train them to become good wives and wise mothers. Government must not conduct girl's schools teaching Boys' courses.* This work should be entirely left to private agencies. Differentiation of courses is urgently wanted and in this case Government should give a lead to the public, instead of the public giving a lead to Government.

(c) It is burdensome.

The pioneers of reform-movement in Women's Education in India took up the boys' curriculum and blindly started with it in girls' schools without any change or alteration. They only made it heavier for girls retaining in the curriculum subjects such as Sewing, Music and Drawing. It has thus come about, that many girls who want to appear for the Matriculation of the Bombay University are required to spend their time uselessly in studying such accomplishment subjects in their Middle School curriculum. Majority of girls who will never enter the portals of the great Universities are required to spend all their school time in preparing for this blessed Matriculation.

Many girls in day schools are expected to do a considerable amount of heavy housework in their homes. The boys are generally excluded from such work, because they are boys and the whole burden of helping the mother, in middle class families, is shared by girls. The result of this is, that girls attending secondary schools are really overworked physically and mentally as compared to boys. An ordinary girl owing to her physical nature, is physi-

cally unfitted to stand this strain. *As a girl, she should study fewer subjects, whereas at present she has to study more subjects than a boy.* Girls are in general more inclined than boys to worry over their work. They are emotional and hence are greatly excited by failures than boys.

This problem of over-burdening is quite urgent in girls' schools. If you give a girl too much to do she breaks down; if you give a boy too much to do, he does not do it. Girls are more conscientious than boys.

(D) *It is too rigid and does not provide scope for divergence of interest and ability.*

In case of girls the principle of substitution should be accepted. Subjects such as Fine Arts, like Music and Drawing; Craft work such as Sewing and Embroidery; Sciences such as Domestic Science, ought to be considered as equivalent to any boys' subjects. The minimum compulsory subjects required for girls should include at least two of the subjects mentioned above. Girls are psychologically and functionally more fitted for these subjects than boys and education should give them a free scope for development along these lines. In India 90 per cent of girls are likely to be married and it is sheer injustice to make them appear for the Matriculation.*An Examination, like Diploma in Housewifery, should be instituted and girls should be prepared for such an examination. There should be sufficient elasticity in the school curriculum so as to enable the girls preparing for the Housewifery examination to take one or two subjects required for the Matriculation, if they so choose.

* Refer to chapter XV for syllabus.

The present Matriculation course recognises the interest of those boys, who desire to enter some service after passing the Matriculation. Then this examination ought to care for the interests of 90 per cent girls, who want to enter in the house-career as wives and mothers. The 10 per cent of girls preparing for careers involving economic competition with men may be considered as boys and should be treated accordingly as far as the curriculum is concerned. Many girls at adolescence could best express themselves by means of Handicraft, Physical Exercise, and other forms of practical work. Boys' curriculum if rigidly followed would never give any opportunity for such expression.

(e) The competitive principle in girls' schools
may lead to overstrain.

Girls between the age of 14 and 17 are physically less strong than boys and are less capable of severe and prolonged mental effort. In case of girls appearing for the Matriculation the average age is 17. The girls are made to compete with boys who are differently constituted. At this age, the girls require much more rest from the physical standpoint. Hindu Religion, Hindu Medical Science and Hindu Traditions require these girls to observe complete rest during the monthly periods. The religion of the Jews and the Parsees also advocate complete rest for women during the monthly periods. The Academic year of a girl at this age does not consist of 365 days but of 315 days. The breaking of this rule leads to many female complaints. The present system of female education makes the course for girls heavier than boys. As a consequence of this and of mistaken ideas of sexual hygiene, periodic rest becomes a practical impossibility. Mrs. Archibald Colquhoun affirms

‡“The path of modern education is strewn with the dead; mutilated, or devitalised bodies of women whose physical well-being has been sacrificed before the Moloch of competitive examination.”

Girls desiring to lead a healthy married life should not appear for the present Matriculation of the Indian Universities. In case the girls insist upon appearing they should be allowed to appear when they are 18. The average age of girls appearing for Matriculation is 17 and at this age they may be allowed only four subjects, thereby lessening the strain and nervous excitability. At a later examination they may appear for the remaining part of the examination. Boys are not going to bear the strain of becoming mothers in their future lives. We can notice the devastating effects of the craze for examinations in the case of boys. Girls are not boys physically and psychologically and more devastating effects will be produced, in case the girls are made to pass through the same ordeals of examinations like boys. In case of boys, matriculation examination is an ugly necessity, in the case of women, they ought to be a superfluity. In case the high school course is of four years for boys, the same course should be spread over a period of five years in the case of girls for the sake of their physique. The new philosophy of Education must take fully into account the facts of biology and do adequate justice to the deep social significance of the psychological differences between the sexes. Girls should not be prepared for the same examination as boys, since this involves an extra strain on the nervous system at the wrong time. Girls are equal to boys in the point of intellect. As they are differently constituted any competition would be unfair.

‡ 'Ethics of Feminism' by Wadia p. 59

(f) The Aesthetic side of Secondary Education for girls is entirely undeveloped.

The present Matriculation and college course does not allow any place for Music, Drawing and Painting. These subjects are now entirely neglected and they are relegated to the position of accomplishments to be privately acquired. Fine Arts, when properly taught, develop concentration of mind, accuracy of observation and a genuine appreciation of beauty and artistic achievement. These Arts stimulate the growth of the imaginative, critical and creative faculties. If properly taught, they can compare with Mathematics and Physical Sciences, in bringing about mental development of the student. Drawing and Music should be taught as compulsory subjects in the High School stage. Either of them should be a compulsory subject for the Matriculation and even in the colleges provision should be made for teaching these subjects.

The educative value of Drawing is not properly appreciated in these days. It affords an excellent training for the hand and eye and develops subtle processes of feeling and intuition. Women are more emotional than men. Artistic "imagination" and "vision" appears to be closely allied with their emotional nature and from this reason it is obviously of vital importance in their education. Drawing should be taught to girls as a Decorative Art, and then it will be an important subject in Housewifery course.

Educationists generally dismiss music as a recreation and consider it as a remote and technical study having no relation with our intellectual life. The study of Indian Music, if rightly undertaken, can be of the highest educative value. The range of Indian Music is not less wide

than that of Indian literature. It appeals to the same faculties of emotion and judgement. It's history is far too much neglected in our schools. The history of Indian Music is an essential part of the history of the Indian Civilization. The mental training offered by analytical study of its construction and texture is closely parallel to that afforded by the natural sciences. It is a wonder that Music has not been recognised as a University subject. Instrumental Music in India is another branch of Music and it is worth while to give it a proper place in our school and college curriculum both for boys and girls and specially for the latter.

Music in all its branches should be taught from a scientific standpoint and not in the traditional way as it is taught now. The science of sound should form the basis of music teaching in the schools and it should be considered as a demonstrable perfect science of Sound. In Music, India has much to teach to the West and it is high time that this national gift of ours is recognised in the training ground of our schools and colleges both for boys and girls.

(g) The Domestic Science is not given proper place as yet in the girls' curriculum.

The Domestic Science is considered as a voluntary subject in the present curriculum. In a girls' school it should be one of the principal compulsory subjects and it should be given at least four periods in the Middle School and the High School.³ The course should be properly organised and should include a course of cookery, general house-craft, laundry work, care of the young, simple nursing, and general house-hold management.

* For detailed courses see chapters, XV, XVI, XVII.

So long as Domestic Subjects are left outside the general school curriculum, or are taken by only a section of the girls, so long will they fail to hold an honourable place in the school girls' estimation, in spite of the fact that many of the special duties of women make a strong natural appeal to girls. The ideal curriculum in this subject is still to be evolved. In the case of Indian girls the teaching of this subject should not be neglected, and any girls' School or college, worth the name should teach the course and assign it a proper place in the curriculum in the secondary and college course. This subject should be compulsory and not voluntary and subjects such as mathematics and physical sciences should be made voluntary for girls.

(h) Physical Exercise is totally neglected.

It should be made compulsory for girls. Girls are less robust than boys, especially at the period of adolescence. Hockey, Tennis, Cricket, Foot-ball are quite inappropriate for Indian girls. There are many Indian simple plays and exercises. There is a great field of selection. Every girl should spend at least 20 minutes every day in some suitable form of physical exercise and games. Undue fatigue of body and mind should be avoided. Adolescent girls should play for shorter periods. Extra strain should be avoided for all girls. Anaemic girls, in particular, require exceptional treatment. In the case of bodily development of girls, a greater degree of smoothness and expressiveness in their movements and poise should be the aim.

Gymnastic exercises should consist of movements less shortly defined and limited than those of young men and the sense of rhythm, which is well marked in girls, should be developed. Many doctors are of opinion that " Postural " defects and more especially the tendency to

spinal curvature are more common among girls than boys. Taking this fact into consideration, remedial gymnastics including special drill, should be introduced in all girls' schools. An ideal course in physical exercise for girls is to be evolved as yet. The system of 'Namaskaras', as a form of Physical Exercise, is worth trying in Girl's schools and colleges.

* Read 'Surya Namaskaras' (sun-adoration) by Balasahib Pant Pratinidhi, B. A., chief of Aundh, Aundh, District-Satara. Bombay-Presidency, India.

CHAPTER X

Education for the Home.

Vedic India believed thoroughly in the education of Women. The methods prevalent in those times were different from the present school methods. Indians believe in the divinity of motherhood, and wife is considered not as a tool or an ornament in the household but as a real companion and minister of the husband. Famous poets like Kalidas, Bhavabhuti and others have painted pictures of wife-hood and mother-hood in their true colours and the real womanhood of India, even to this day, stands out as an ideal in purity of thought, sincerity of heart and self-sacrifice, that will do honour to any country in the world.

The ancient Rishis divided the life of an individual into four stages. Student-celibate Life, Married-life, Life Devoted to Public Service and Life Devoted for the Spiritual Unfoldment were the four stages advocated in ancient times. Every individual was advised to go through all these stages of life for self-development and every stage was considered as the right preparation for the stage following. No single stage was considered as important in itself but the evolution of that stage into the next stage was considered very important. A man or woman was required to undergo a ceremony of initiation to enter any new stage. A complete evolution of man or woman required many births and training through these various stages.

Family life was considered as the basis of society and the experiences of this life were considered quite essential

for the harmonious growth of the individual. Though love marriage system was prevalent in India to some extent in the Royal Families and in the warrior class still it was never accepted as a common system for all the classes in the land. Even in the warrior class it was a system of selecting a bridegroom from a particular group, and even then the bridegroom was required to satisfy all the tests and examinations, arranged for him by his future bride and her father.

Girls were generally married between the ages of sixteen and twenty and boys were married between twenty-two and thirty. In those times, marriages of grown up boys and girls were the order of the day and they were arranged by parents with the consent of the parties concerned; and the bride and bridegroom were given all facilities within certain limits to make their proper choice. Joint family system was a great education in itself and this system taught the first principles of social and national service to all its members.

Women of India were given all kinds of education. The Mahabharat, Ramayana and other historical records will stand testimony to the brave deeds and the eternal glory achieved by Indian women. Women of those times provided even warriors, generals, diplomats, household goddesses, sisters of mercy, ideal wives and companions to the nation at large. Education was given to them in temples, religious fraternities and home schools. Every lady was required to hear Mahabharat twice or thrice or some Great Puran was explained to her by some learned Pandit. These Puranas were considered as Encyclopaedias of knowledge and they served the purpose of imparting a kind of liberal education in those days. A class

of women who desired to remain celibate and thus continue student life in the temple of learning were allowed to do so. In the ancient Vedic literature the names of some women celibate scholars occur and it is described that they contributed in a substantial manner to this literature. Such women and even some learned married women are described to have conducted successful philosophical discussions in the Royal Assemblies with the learned geniuses. Space is lacking to describe more fully the bravery, the scholarship and the household skill of our Indian women.

The Great Savitri, the Devoted Draupadi, and the Ideal Wife Sita, The Learned Maitreyi and Gargi, the General Laxmibai and Ahilyabai, the Revered Mother Jijabai of the historical times and a host of other educated ladies have made their names immortal in the annals of Indian History. It will be very difficult to come across ladies of such calibre in Western society of the modern times.

The present condition of Indian women is really deplorable. Ninety per cent of women are illiterate. Rai Saheb Harbilas Sarda, member of the Legislative Assembly, in support of his speech, prohibiting marriages of girls below fifteen, quoted the following figures according to the Census report of 1921:—"The total number of Hindu Widows under 15 was 3,32,472 in 1921. The gravity of the situation will however be realised when we remember that out of every 1000 Hindu married women 14 are under 5 years of age, 111 below ten, and 437 under 15 years of age. This means that a little over 11 per cent Hindu women are supposed to lead a married life when they are below 10 years of age i. e. they are mere children and that nearly 44 p. c. of them lead married lives when they are less than 15 years of age."

The pitiable condition of Indian widows, according to the Indian Census report of 1921, is given in the following Table :—

Year	The number of widows belonging to all religions.	The number of Hindu widows.	
1	759	15139	11,692
1 to 2	612		
2 to 3	1600		
3 to 4	3475		
4 to 5	7693		
5 to 10	10293		85037
10 to 15	279124		232147
15 to 20	517898		396172
20 to 25	966617		742820
25 to 30	1516047		1163720
30 to 35	2354122		1818363
35 to 40	2232569		1696706
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	7983809		6146857

In all there are 80 lacks of widows in India and Hindu widows are about 61 lacks. In case these widows are all allowed to become mothers, the Hindu population will proportionately increase. Enforced widowhood is the worst kind of slavery. Widow-remarriage was made legal in the year 1856.* Unless managers of hospitals and schools and social reformers join hands, this slavery would not be abolished. A strong movement is set on foot now to make child-marriage illegal and this legislation, if passed, will surely make the conditions better than what they are now.

* A practical scheme about this co-operation is described in the XII chapter.

A Heavy toll of human life is taken in India, every year, by diseases and insanitary conditions, many of which can be prevented or improved. Infant mortality is simply appalling in various cities and towns of India.

The traditional Hindu Law is singularly unjust towards women but most favourable towards men. A society of Lawyers has been established now in India to bring about necessary changes in these laws.

In ancient times, women occupied a very high place in society. Historical records can very well prove this statement. Owing to various political and social causes, working through many centuries, the Hindu Society as a whole has degenerated to the present pitiable condition. Foreign domination, want of national feeling, and growth of ignorance and poverty have made the present sad condition of society more wretched and heartrending. It is no wonder then, that women as a class, have fared very badly during these past centuries. Public consciousness has not as yet sufficiently awakened to bring about emancipation of our sisters without any further delay.

The great problem before us now is, whether to emancipate our women and make them economically independent like our Western sisters. The so-called Emancipation movement has not brought about the real emancipation of women, even in the Western countries. Indian culture and religion lay emphasis on Home Life as the chief sphere of woman's activities. Indian woman should be rightly educated to occupy her right place in the Home, not as a tool or ornament but as an active partaker in building of the home life for the uplift of the Indian Nation. Home is the only special field where man cannot enter to contest the superiority of woman. In business, politics, science and arts, individual woman may excel individual man.

but as a class she has little chance of competing successfully with man, without getting unsexed. It is sheer waste of money and labour to try to establish sex-equality in these spheres of work.

Woman is moving always in the two worlds:—The world of Maternity and Home-life and the world of outside work. The office, the factory, the school, the hospital are not equal to the Home for which women are more p-ychologically and physiologically fitted than men are. *Home with woman as its centre is the bedrock of social fabric. To Indian women no education is more valuable than the Education for Home-making. Motherhood is the crown of womanhood.* A nation is kept alive by its good mothers and a nation without a high proportion of good mothers is a dying nation. India is a nation in the making, and is in great need of good mothers, who would make their sons bold and brave to fight the battle of freedom for their motherland. The majority of good mothers in India are ignorant, weak and without any national sentiment. Educating women, so that they may perform all the functions of a mother more intelligently and skilfully than what they are doing now, is a real national investment and this will repay India in the long run. In case, we have good mothers we can take the risk of being born in India in poor circumstances. The Indian Religion and Tradition have made mothers of the nation as objects of worship and national honour. Long before the "Mother's day" movement was inaugurated in America, religious traditions have sanctioned a 'Mother's day,' to be observed by all Indians in honour of the mothers of the Nation. The great Mahabharat contains many inspiring stories of great mothers who brought up sons and daughters for the service of the Nation.

Indian religion considers marriage as the necessary stage in life through which every man and woman should pass. A good husband or a good wife is a great prize, which every woman and every man hopes to draw in the lottery of life. In case a person wins this, he or she wins all. In case a person fails in this, whatever else he or she may have, the chief charm of earthly existence is lost to him or her. Marriage increases the chances of social service and character building both for men and women. "Family life," says, Sainte Beuve "may be full of thorns and care; but they are fruitful. All others are dry thorns". No woman can live happily, who lives by herself and for herself. There is a good English proverb, saying:—"There are but two good wives in all England—one of whom is dead and the other lost". Marriage is considered in India as a sacrament and as a means of spiritual unfoldment. The Mahabharat describes the wife as the greatest healing medicine for all pains and sufferings of this world. The influence of a cultured wife over her husband is simply indescribable. The private histories of the saviours of different Nations would reveal the fact that their successes and fortunes were due to the ministry and stimulus of the Home.

Training for teachers, midwives, doctors is considered necessary by all educationist and lakhs of rupees are spent in India and other countries to maintain expensive institutions for turning out these women experts for the School and the Hospital.

The Home as an institution is yet to receive recognition on a level with the School and the Hospital. It is considered that the Home can be managed by a woman who

* 'Woman her charm and Power' by Downes. P. 130.

can cook, sew, serve as a menial in the household and worship her husband as a God in heaven. This idea of a mother and a wife is quite mistaken and not based on the real principles of Indian Religion.

The qualities required for a successful statesman, teacher and a manager of a business firm are the qualities required by a mother. Every mother must be a good administrator, with a talent for organization. A quick eye for character, a sound judgment, a firm command of temper are the essential qualities of a woman who aspires for motherhood. The wise mother like a happy Governor should follow the golden mean between severity and laxity, between over-governing and under-governing. Above all she should be truthful to her children, because nothing spoils a child like the deception practised by the mother towards a young innocent child. A mother must be full of sympathy and humour for the child and she must be able to participate in all the plays and joys of children. *Motherhood is a ceaseless work. The right man is to be developed from the infant. All the scientific skill, painstaking labour, and loving tenderness, are required for this development.*

Wife is not the slave of a husband. She can elevate and ennoble her husband's life. In case the wife is a woman of high principles and lofty purpose, then man would find in her a great source of help for carrying him through all the difficulties of earning livelihood and facing this world with all the temptations. Women with coarse natures, low aim, without any culture, have degraded many men of great and generous instincts. It is a great wonder that Indian people now believe that woman would grow into ideal mother and ideal wife without any training or preparation.

Education for motherhood or wifehood is looked down upon and it is not even believed in by eminent educationists in India. All the culture, skill, and scientific knowledge is required by a woman, in case she desires to fulfill satisfactorily the function of a mother and wife. The vocational education for boys is nowadays advocated and some kind of vocational guidance is considered necessary after matriculation stage. But, curiously enough, the sacred vocation of a mother and a wife is taken as not requiring any intellectual or scientific preparation. In a girl's school or college separate rooms are assigned to fine arts such as painting, music, chemistry and physics; but no rooms are available for model housekeeping, cookery and child education. In no school or college for girls in India these subjects are made laboratory subjects. No training, useful knowledge or college education is considered necessary for fulfilling the functions of wifehood. Illiteracy is considered as the passport for marriage and this very fact has made wife cook and wet nurse as synonymous terms in this country. Right kind of education alone would exalt the position of the present wife and mother in India.

The present Indian wife is quite ignorant and she is separated from her educated and patriotic husband by a wide gulf. The present Indian wives and husbands are living in two different spheres and different worlds. Their thinking and ways of life do not cross each other nor do they run parallel towards an identical goal or ideal. This is all due to the difference in education, training and environment of the wife and husband. The rate and progress of woman's education is not quite proportionate with

* It is learned that some Parsi Girl's school (Bengali Girl's School) in Bombay is making efforts to teach these subjects by laboratory methods.

the rate and progress of man's education. The education of women requires greater acceleration, impetus, and encouragement at the hands of the public and Government to remedy the present state of affairs. But this education should not be identical with that of men. The education for manufacturing good clerks, stenographers and Government revenue officers would be quite useless for training good mothers and wise companions for the go-ahead husbands in India. *Indian political and social life has become lifeless and insipid owing to the complete paralysis of the better half of the Indian Society. Educating women in India on right lines is a great political and social reform movement with far reaching results.*

In India we consider our women as our household goddesses, but we do not try to enhance their divinity by right kind of education. Our women, notwithstanding their ignorance, seem to be quite happy in our Indian houses, but their happiness does not increase the general happiness of the household.

The wife in an Indian home is mother, nurse, seamstress, cook, housekeeper, chambermaid, laundress, dairy-maid, scrub-woman, confidante, play-mate, teacher and social worker all in one. Domestic Science or Home Economics should include training for all these. In days gone by this kind of training was given to daughters-in-law by their mother-in-laws. But now life has become very complex, the conditions in the home and outside have changed materially; the gas, stove, electricity and modern household conveniences have lessened the drudgery and monotony of household work. The present-day mother-in-laws are quite ignorant and illiterate to undertake the responsibility of training future wives and mothers and hence schools and colleges should include

Domestic Science as an important department of knowledge for giving efficient training to our girls to make them good wives and wise mothers for serving their nation.

It is wrongly thought by many that the problem of the home can be readily solved by woman after she has a home of her own. It is likewise a mistaken notion that girls who want to marry should take courses in Domestic science and girls and widows who do not want to marry may receive identical education as boys. In India the marriage system is quite different and according to this system majority of girls are likely to be married and hence the education of the majority of girls should prepare them for the life that they are going to lead.

*'Ellen Key in her 'century of the child' and elsewhere has advocated for all young women a year of compulsory 'service' analogous to the compulsory military service imposed in most countries on young men.

" During this period the girl would be trained in rational housekeeping, in the principles of hygiene, in the care of the sick, and especially in the care of the infants and all that concerns the physical and psychic development of children. The principle of this proposal has since been widely accepted. Marie von Schmid in her Mutterdienst, ‡ 1907, goes so far as to advocate a general training of young women in such duties, carried on in a kind of enlarged and improved midwifery school. The service would last a year, and the young woman would then be for three years in the reserve, and liable to be called up for duty. In the case of compulsory military service it is very doubtful whether a man will ever be

* Sex Psychology Vol. VI P. 32.

‡ A scheme of mother service.

called on to fight, most women are liable to be called on to exercise household duties or to look after children, whether for themselves or for other people."

One or two years compulsory intensive training in Housewifery is quite necessary for all women in India. Even women remaining unmarried, are required to take charge of their younger sister's or brother's households and this knowledge would be of great service to them. Unmarried women, though economically independent, generally live in India in the family of their relations. The Scheme of Ellen Key is worth considering by Associations such as Baby and Health-week Association, All India Women's Educational Conference, Indian Women's University and others. Besides celebrating Health Weeks and Baby Weeks, and Mother's Days, the work of educating all future mothers and wives of the nation should be seriously undertaken. In all primary schools, secondary schools, women's colleges and men's colleges where women study, the teaching of housewifery, hygiene and child education should be taught as a compulsory subject with practical demonstration and laboratory work. The majority of women are outside these educational institutions and they should be given some practical instructions in these subjects by an intensive three month's course. The course of these subjects can be graded and easily divided into primary, secondary and college stage. A general course useful for women not studying any where, may be also prepared. *Picture Posters, magic lantern slides and educational films are available now on these subjects. More appliances should be prepared according to the present requirements. All these educational appliances should be freely used in

* For a list of Educational Appliances, see Table I in the Appendix.

illustrating this important subject. Thousands of women and children are dying in India, every year, an account of diseases which are easily preventable. Such a waste of human life can only be stopped by an intensive health propaganda and unless the health of the mothers and future generation is ensured, all other reforms would not take any root.

The present Act of compulsory primary education is very defective. The people of India are very poor and unless government promises to pay three-fourth of the expenditure required to run primary schools in India, the primary educational propaganda would never succeed. Secondary Education is even suffering from the same difficulty namely insufficient and inadequate grants. Government may raise an educational loan for covering the expenditure required for making primary education compulsory. Secondary education should be free and made compulsory by stages i. e. within a period of 10 years. The primary and secondary education for girls should include courses in Domestic Science of the primary and secondary stage. Unless some such drastic and thorough-going methods are adopted, women of India would not be made literate to receive the benefits of higher education. Will Government rise to the occasion? In case Government fails to do its primary duties, will the public in India force the hands of Government by organising an intensive propaganda for the education of the masses?

Marriage is the birthright of every individual. Education for the Home naturally presupposes a future married life for every normal woman. Marriage ideals and the ideals of family life are gradually changing and efforts must be made to retain what is good in our system of marriages.

Marriages of grown up girls ought to be the fashion of the day. No girl should be married before 15 or 16 and no boy should be married before 22. A special legislation is badly needed to bring about this healthy change in society. Child-marriage is a great evil but very few people as yet recognize that late marriage is also another great evil. European social conditions have proved, beyond doubt, that love marriage system is a great failure and on account of this system forty percent boys and girls in the Western society are compelled to lead unmarried lives. *Excluding the child marriage aspect, the Hindu system of marriage is an ideal system of marriage.* The present higher education of women postpones marriages of girls to the age of 25 and hence there is a great danger of love marriage system being introduced in India in the near future. This system, if introduced on a large scale, will ruin Indian homes and family life and will make one child families the order of the day.

Dr. B. Pattabi Sitaramaya observes:—

"The principle of wooing is unknown in the Hindu system of marriage. If any wooing takes place at all, it is the wooing of the bride's family with the bridegroom's. The whole principle is the principle of engrafting, one girl on to another family, and if the graft is to take, it must be engrafted while yet it is tender and its individuality is undeveloped.

"The Hindu Home and Family represent really a series of concentric circles, with love radiating from the centre to every circumference. Goldsmith's ideal of marriage is the best for the average man and average woman in India.

* Indian Review June No. 1928 P. 430 Dr. Pattabi Sitaramaya's article on 'Hindu Marriage.'

To ensure successful grafting of one girl on to another family, the age of the girl must be tender and her individuality must not be matured."

To achieve this aim average girl must be married or betrothed by the time she is sixteen to twenty years of age. The system of higher education for women works against this ideal in a systematic manner and hence in case this system becomes universal and deep rooted in India, it is sure to endanger the Hindu system of marriage and Family fabric. In case higher education is to be continued after eighteen, it would be safer to continue the same in married life. In our marriage and family ideals we need not blindly imitate the West and organise our higher education of women in a different manner as to suit our ideals and needs. Woman is the inspiring force and the genius of the home. This genius of the home should not be unnecessarily exploited for college and factory ideals. The higher education of women should struggle for bettering homes and family conditions in India. Married economic independence should be preferred to the unmarried economic independence for the well-being of the race and human society.

There is an enormous class of unmarried women in the West, who practically have no supporters. Their marriage system is also quite different. On account of their system of love marriage, forty per cent of women and men are compelled to lead unmarried lives. In case of unmarried women they are not supported as to their ordinary livelihood by fathers, who pass away, by brothers who have their own household to look after. The family system there is also quite different. The gaining of livelihood for women in England, lead them necessarily into competition with men. Women enter the labour market and com-

pete with men. Women in the West have entered the arena of life struggle. Out of this life struggle has arisen the demand for what is called the higher education of women in the West. The education of women there, is on the same lines as that of men. The ideals of Economic Independence have formulated the courses of studies in England. Conditions in England are considered not very satisfactory for women there; and many experts on the subject consider that the social conditions in England are not very congenial to the development of true womanhood and motherhood.

In India the social ideals about women are quite different. We want to preserve these ideals. No Indian, unless he has lost the Indian heart, desires to bring about the economic independence of women on Western lines. We do not want our women to compete with men, in the various learned professions and the various commercial undertakings. In case there is a small percentage of women who are desirous of competing with men in their learned professions, the existing schools and colleges for boys would sufficiently fulfil their demands. But for 90 percent of women in India differentiation of curriculum in secondary schools and even in colleges is urgently required.

India is in need of a right kind of Feminism. In India there are Female Images of God and God is represented in a woman's form and this Goddess is called the Mother of the World. This worship of the Goddess is a great secret doctrine in Indian life philosophy. Religion of the worship of the Mother Goddess teaches that this Goddess incarnates itself in the millions of women in the world and thus helps forward the human evolution through its mothers

and wives. In India the woman's work in the home is valued as a divine work.

Modern India also should raise a fitting memorial to the glorious memory of Jejabai, the mother of the Great Shivaji and also to Ahilyabai, the ruler of the Indore State, who organised an army to fight the forces of the Peshawa. It will be in keeping with Indian tradition to honour these great women and in case they are honoured in this new fashion, the honour thus rendered will surely give a new lead to the woman's movement in India.

CHAPTER XI.

Family Adjustments.

India is on the brink of a social and political evolution. The great question before her is:—*Should women work outside the Home* ?

In case the family economic conditions are satisfactory, married women need not work outside the Home. They should entirely devote all their available time and energy in looking after the Home and the Child. If at all this ideal is not practicable, married women should do, such kind of work outside the Home, as will not endanger their careers as wives and mothers. In India there are hundreds of such cases and hence arises the problem of family adjustments, which should be considered in all its aspects and bearings.

The West has tried to solve this problem by allowing complete freedom to women to enter all occupations and professions, without any consideration about the nature of women. This thoughtless policy has brought about complete change in the proper spheres of man and woman. The first part of the book describes the tragedy, brought about by this unpsychological exchange of spheres.

William James Fox observes, " Woman, like man has a being to develop; physically, with more of grace and loveliness, *though with less of strength*; intellectually, with more of taste and fineness of perception and disci-

* Quoted in " Woman's work and worth " by Davenport Adams P. 369. The Italics are mine

mination, *though with less of logical power and continuous application*; morally, with more of meekness and kindness, of patience and endurance, *though with less of determinateness, energy, and activity*; but still the great object, alike in both cases, is the development of the qualities of that being with which God has endowed us, and their harmonious arrangement and cultivation, so that it may more perfectly answer the ends for which existence and its accompanying faculties were bestowed upon us. "

This statement about woman thoroughly agrees with the scientific statement of woman's nature. The first part of this book proves the following truths about woman:—

(1) Her nature is not physically as strong as that of man.

(2) She is more liable to fatigue and nervous strain.

(3) Her working year consists of 315 days as compared to 365 days of man.

(4) The stress and strain of shop, factory, and office life and identical university studies and examinations deflect her potential energies in other channels and make motherhood and nursing of children more difficult and unwelcome functions than what they were before.

(5) Her emotional and psychological nature, being different than man, can only better express itself in the home and the family life than in the factory and office life.

In India woman's physical and psychological nature should be safeguarded and her functions of wifehood and motherhood should not be endangered by any occupations outside the home. We should try to find out such occupations and professions as are best fitted for women.

The material sciences have advanced so much now, that the drudgery of home and family life has decreased considerably. The grinding mill, the water pipe, the gas, the stove, the cooker and the modern labour saving electrical appliances have now solved the '*kitchen problem*' for Indian women to a great extent. *Modern researches in the science of midwifery and eugenics are trying to solve the '*child problem*.'

Thus the Home and the Child need not now absorb all the time and energy of a married woman.

The intellectual training of our wage earning women has adversely affected their mental outlook on life. It has raised their standard of living and aroused higher expectations in their heart about their future married life. In their heart of hearts they want to go in for married life and continue their professions and occupations, though married. But their ideas of marriage are quite different and idealistic and unless they secure a high salaried bridegroom they are not willing to marry. Evidently such bridegrooms are very few in number and they are also in great demand by other younger and more beautiful brides, who are more successful in securing such husbands by paying larger dowries, often demanded by such husbands in India. Widowers, having two or three children, are unable to secure educated brides and they succeed only in case they are sufficiently rich. The present intellectual one-sided education of child-widows and girls has changed entirely their sanctified ideas of marriage.

There was once a time in India when educated girls were in great demand but now the go-ahead bridegrooms of India have lost all faith in the present man-made system of woman's education.

* Please refer to the list of books in the Appendix, Table O

Now, a university degree will not secure a good bridegroom. Beautiful young girls, well versed in household arts, between the ages of 16 and 20 are now in greater demand in the marriage market. Parents and guardians of educated girls and child-widows do not seem to believe that there is something like marriageability in a girl or the advisability of girls and child-widows entering the careers of wife and mother between the ages of 16 and 20. Marriages of even girl-graduates are becoming more difficult every day and unless some decided change takes place in the attitude of parents regarding marriage no progress is possible. Child-widows and unmarried girls should not overvalue the economic importance of careers on husbands. In case they are successful in combining both, they can pass their lives more happily and would add their quota in the form of children to the Aryan race, which is now* decidedly dwindling, as compared with other races in India. Mere careers without any life companion would render their conditions pitiable and their lives would not have any meaning and they would be slaves of a higher kind doing their daily duties and receiving daily wages.

Census figures show that the Mohamedan and the Christian populations are correspondingly increasing. Conversion may be one of the reasons for this increase. It cannot be denied that enforced widowhood of sixty lakhs of widows, the

¹ According to the Census reports the Hindu Population is dwindling in the following proportion.

year	Percentage of Hindu Population.
1881	74.6
1891	73.4
1901	71.8
1911	69.2
1921	68.6

*overwhelming majority of the number of males over that of females, the child marriage system etc. are also some of the important causes for this decline. It is prophesied by men like the late Swami Shradhananda, Dr. Balkrishna Ph. D. Principal of the Kolhapur Arts College, that in case the decline is not stopped by some healthy social reform Hindu India will become extinct in the course of 463 years.

Educated child-widows should adopt the policy of simple living and high thinking and should imitate her humbler toiling sisters on farms, who exhibit sufficient idealism by combining home life with work outside the home. The elderly widows and unmarried grown-up girls, who have reached the menopause and are not in a position to take the responsibilities of marriage, should lead unmarried lives and help their younger sisters and brothers with money and personal service and thus enable them to lead successful married lives.

The ideals of marriage are going to determine the system of woman's education in India. In case the ideals of Economic Independence are considered superior to the ideal of married life, then our social system of education would run on the same lines as in the West. Western society is a great social laboratory for carrying on experiments of Identical Education, Co-education, Free Love, Companionate Marriage, Lifelong Celibacy, Economic Freedom of Women, Divorce etc. *The East should take advantage of the results of these social experiments and should bring about such social adjustments as would safeguard the interest of women as mothers and wives. The East need not now spend time and energy in unnecessarily risking precious lives for some imaginary and unpractical economic and social ideals which have ceased to inspire the people in the West. This is the age of Reason and Science and it is high time now*

* Refer to the Census report for these figures.

that we should revise some of our notions about the condition of women in the West.

In India, the guardians and parents of educated girls are not following any definite policy of bringing about their successful marriages. The present policy of neglect and carelessness is slowly drifting towards the system of love marriage, which has proved a failure in Europe. Grown-up girls and child-widows may be given freedom, with certain limitations, in choosing the partner of their life. But parents and guardians should not surrender their sole right in guiding their wards in choosing proper brides and bride-grooms. There are many more chances of getting a girl or a child-widow married between the ages of 16 and 20, than afterwards. These chances decrease with advance in age, which also affects fecundity, safe delivery and the ability to nurse children. All these factors are worth considering by parents and guardians and leaving aside the child marriage aspect, the Hindu system of marriage should be adhered to as far as possible.

By Hindu system of marriage we mean to say, that system in which guardians and parents have the sole right of giving final consent to a marriage. It also means that system of settling the marriage at the proper time and age of the bride and bridegroom after taking into consideration all the factors of culture, race, merits, education and health, that are needed in the parties to be married.

In this system bride and bridegroom do not settle the marriage by themselves as it is done nowadays in America and England. This system is more successful than the love marriage system in bringing about marriages of the majority of persons in India. *No system of marriage is perfect in the world, but this system is less defective than the other systems and hence it should be adopted by all.*

In this new age it is not possible to confine women exclusively to their homes and families. Education is making great strides every day. Women are now given franchise and they are sure to take active part in many social, political and industrial activities in the world, which is a fulfillment of the aspirations developed in the Home. Home is a world in miniature and our whole human effort is to make our world homelike. Our swadeshi programmes, temperance movements, leagues of national brotherhood, All-India Federation of Labour and Women and other humane and philanthropic activities point to this goal and the achievement of this goal requires active participation of women.

Women represent the better half of India and emancipation of this better half is to be achieved with a view that our sisters should actively participate in all our social, political and conomic activities, that are necessary for nation-building. *Education of women is a national and racial investment and in return, our educated sisters should try their best to advance the cause of race and nation. Social Reform Leaders should take care, that while emancipating women they should not unsex them.* The right kind of education should make man more manly and should make woman more womanly. *Our plea is for finding out the right methods of emancipating women.* The world outside offers many opportunities, and our sisters, leaving aside the temptation of proving their superiority in manly occupations, should devote their entire energy in entering occupations that will bring about a decided improvement in our race and culture. It is useless to minimise the fact that certain safeguards are necessary to make the path of woman's progress smooth and less risky in any occupation she enters.

Modern industrialism and the factory system require over-hauling in the case of men also. Socialism, communism, nationalism are suggested as remedies and we have to wait for a proper solution coming out of this confusion and chaos reigning supreme in the modern industrial world now.

There are certain occupations and professions for which women as a class are psychologically and physiologically not fitted and women should be prohibited from entering such occupations and professions. The shop, the office, the factory and the mill are dangerous places for women. These occupations generally destroy the physical and moral health of women and make them unfit for the careers of wife and mother. That occupation is most suited to women which does not require them to lead unmarried lives.

There are hundred of families in India in which both husband and wife are required to work to maintain their families. Even an educated wife will economise and help her husband, in case she knows the science of house-keeping and the duties of a housewife. Modern house-keeping has greatly improved and the present labour saving devices are allowing women some leisure. In families, where elderly women look after the routine work, the younger woman can find a great deal of spare time. In the case of educated couples who can help each other in house-keeping, a wife has more spare time at her disposal. In this way the available spare time may range from 1 hour to 4 hours according to different conditions in the family. Maternal difficulties, younger children in the home may decrease the spare time in a family but it is a fact that some spare time is available in every family. The proportion may vary according to conditions and the ques-

tion is how to utilize this spare time? In some cases the income of the husband is not sufficient for the family and the wife and mother is required to engage herself for 2 or 3 hours outside the home in some suitable occupation. From the list of the occupations given in the XII chapter, any occupation can be selected according to the spare time available. In case cottage industries are organized on a co-operation plan, that would give work to hundreds of women who are in need of work according to the spare time available to them. Many should take advantage of spinning and weaving by hand and thus help the cause of swadeshi and at the same time add something to their family income. Women who have more time to spare should select the teaching and nursing profession. In case women want to practice medicine they can do so within their own homes. Intelligent women can make adjustments to suit their individual cases. The list suggested will cover all possible cases.

The conditions of male workers should not be applied to female workers. Sometimes two part-time women workers will be required to complete the work done generally by a single male worker. The rules of leave, daily pay and working hours will have to be changed a great deal. In the case of women, we cannot develop women workers without any consideration about their homes and children. In the case of male workers the conditions are quite different. Women's work should be so arranged as would leave them some more spare time to look after their homes and children. In the West this standpoint is altogether ignored and women workers also commit the mistake of demanding identical pay and identical working hours as their brothers working in the same profession. *Indian women should understand their natural limitations and physical disabilities and should not unnecessarily sacrifice their health by an un-*

fair competition with men. Women are expected to conserve their energy for some better kind of work, for which men are quite unfit.

The doctrine of equality of sex does not hold good in any remunerative physical or mental work. Some women may do a better kind of work in these fields than some men. But an average woman worker as compared to the average male worker is bound to turn out less amount of work on account of her physical disabilities. Even in countries where the ideal of equality of sex is given lip-homage, women workers are paid less than men workers. The international labour conference at Geneva is engaged every year in passing regulations about women's labour and is trying to safeguard their interests as mothers and wives. Life is a compromise and unless women workers follow this principle in their everyday life they would never succeed in their competition with men workers.

It is a mistaken notion to suppose that child-widows should remain unmarried as they have to earn their livelihood. Enforced widowhood is a worst kind of slavery. Economic Independence is only a palliative for widowhood. Enforced celibacy, accompanied by Economic Independence, has produced many evils in the Western society. Our society, however pure it may be, is not proving an exception to this general rule. Even now, we are suffering from various social evils on account of enforced widowhood; and we are unable to see how the Economic Independence of child-widows is going to help them to face this world with all its temptations and pitfalls. Economic Independence will only provide child-widows with more opportunities of facing temptations of this mortal world, without any safeguards. Uneducated widows are generally imprisoned in their guardian's houses, but education makes

them free and their professions and occupations give them ample opportunities of freely mixing with men and women of questionable character. In the teaching, nursing and medical professions the number of widows is gradually increasing and this condition will ultimately result in some serious consequences to our society at large, if proper precautions are not taken. The problem of moral delinquency and the development of prostitution in a normal society has received the attentions of experts in the West. Experts consider the existence of eleven lacks of widows before the age of 30 in the Hindu society as a grave source of evil.

The policy of making child-widows Economically Independent without getting them married is very risky. This policy should be changed and in case of child widows, marriage also should be considered as a great career; and in case they study for some career that career may often be considered as a stepping-stone to marriage. Marriage and career can both be combined by making suitable adjustments. There is no conflict between the suitable career for women and marriage. In case of the nursing and medical and teaching professions, marriage between the members of the same profession have been found to be of great mutual help in foreign countries. There is no reason why this experiment should not be tried in India also. There are some examples in India even now and they point out the way to a solution of this question in the right direction. In case this is not possible, marriage at least, with any suitable bridegroom should be considered by the guardians and parents of educated child-widows as a great source of safety and protection in this world. Will the guardian of child-widows take any step in the right direction ?

CHAPTER XII.

Woman's Work outside the Home.

Certain occupations and professions are best suited to women. The Home need not be as prison to them nor the outside world alone a home. The mere pursuit of worldly occupations has made women in the West manly and they now prefer work abroad to work at home. Indian women should never imitate their Western sisters in their outlook on life.

A tentative list of such occupations is given below for consideration. These professions and occupations, instead of adversely affecting married life would surely better economic position of the Home. Men have established an eight-hour labour day and in case women desire to safeguard their status as wives and mothers, they should try to bring about a four or six-hour labour day by organising two shifts of women workers,

We need not go headlong along the Western slippery paths of Industrialism but strike out new ways and paths suitable to our social ideals. Every precaution should be taken, that woman should not be exposed to the dangers of competition and also to the dangers of freely mixing with men and women of questionable character. In short, Indian women should not loose their soul in the craze of getting Economic Independence. The Western Ideals of Economic Independence require a searching examination before they are applied to Indian conditions.

We give below a list of Professions and Occupations suitable to married women.

(1) The Teaching and Nursing profession—Training Colleges for primary and secondary school's teachers and schools of Midwifery and Nursing are required in great numbers all over the country. The present colleges and schools are quite few in number and the education given in them is urgently in need of reform, that will minimise the strain of studies in the case of female students.

(1) The English may be a compulsory second language.

(2) All instruction should be given through the vernacular of the student.

(3) The examination system ought to be improved and in examining, the ability of a student should be tested and cramming should not be at premium. Everyday work should be given more importance than the final written examination, which is a mere memory test.

(4) Summer courses and correspondence courses should be given in these professions for those women who are unable to join regular schools. The theory portion may be completed by such a method and the actual practice-work may be gone through under observation in a school or hospital. In Europe even Engineering is taught by correspondence courses and in India, if courses in Education and Nursing are organised in a proper manner, hundreds of women can learn these professions in their home surroundings and get a certificate or diploma, after finishing the requirements of practical work under some expert guidance.

The present period, required for completing the normal school course, secondary teacher's certificate course and Bachelor of Teaching degree course can be shortened by one or two years, by bringing about the needed educational

reforms in these courses. The period required for training need not unnecessarily postpone the student's marriage.

The teaching profession should not be monopolised solely by child-widows and old maids. Preference should be given to married women, in case they have the qualifications to enter this profession. It is a mistaken idea that women are required to remain unmarried to carry on the duties of these professions. Unmarried women teachers can increase very easily their professional efficiency by marrying, if possible, a suitable member of their profession. In the same way men teachers can find their work more interesting in case they secure, if convenient, a suitable companion of their profession as their wife, who can criticise and help in their daily school work. There is nothing strange in such marriages. In fact guardians of child-widows should encourage such marriages for the well-being of their daughters. *Unmarried women teachers would be saved by marriage from a great deal of criticism levelled at them by an unsympathetic public. Marriage would make their work more dignified and they would find time to concentrate their whole attention on their professional work. The School Boards and Managing Boards of primary and secondary schools should make promotion and confirmation of women teachers between the ages of 16 and 25 dependent on their marriages. In case this rule is passed, a great impetus would be given for bringing about the marriages of child-widows.*

(2) The Medical work:—India is producing too many doctors. There is a great demand for women doctors, no doubt, but only selected students are fit to undergo the training required for this profession. * Miss Johanne Christiansen, Dr. Med., observes:—"There are far too many women students! I have seen an immense number of

* Quoted in 'Feminism' by Weith Knudsen P. 253.

cases of young women not being able to stand the course, and from these personal experiences I must warn girls against entering it. If the woman student has the talent and at the same time the physical strength, it is well enough; but it is only a very few who have them, and they ought seriously to question themselves before they go further; for great keenness, great strength and great ability are required to enter into competition with the men. Medical studies are severe, and great strength is necessary to get through the hard years, and then in the end there is no certainty of practice on which to found a future. It is not enough to know one's work, one must also know how to succeed. I believe that great many women, even if they have matriculated, would be well advised to choose domestic work which is not only healthier, but in my belief would bring them greater happiness. There are far too many who are unsuccessful in the struggle, and who can never be happy."

These remarks are really applicable to Indian conditions also. Many guardians are incurring unnecessary expenditure in preparing their daughters for this profession. Many of them are not fitted for the profession and even those, who earn a degree after some failures, are not successful in their practice and only make a decent living in case they get some paid work in the hospital. Women Surgeons and Women Dentists are conspicuous by their absence, even in the Western countries. We should learn a lesson from this experience in the West.

Anglo-Aurvedic Medical Schools of four years should be organised by institutions such as Indian Women's University. This school should provide efficient courses in nursing, midwifery and medicine. All instructions should be given through the vernacular and students should be

admitted after they pass their Matriculation for the courses in medicine. Students, who have completed the 6th English standard, should be admitted for nursing and midwifery. Examination should be thoroughly practical and no unnecessary strain should be involved in passing these examinations. A child-widow or an unmarried girl should be able to complete the medical course by the time they are 20 years of age. Nursing and midwifery course should be completed by the time girls attain eighteen. The courses should be so arranged that the interest of family life need not be unnecessarily endangered. This can be done without sacrificing efficiency. Only the present method of imparting knowledge and the method of examining the students ought to be changed in the light of modern psychology and the science of education.

Women physicians, nurses and health-visitors can increase their opportunity and power of work by marrying, in case they choose to do so, any suitable member of their profession. A male doctor also can find additional medical help very easily in his own house, in case he settles to marry a suitable woman doctor, nurse or health-visitor. Nurses and Lady doctors are likely to command more respect from the public, in case they settle to marry. *Managing Boards of public hospitals should give better prospects and more facilities to married workers and in case their number is increased the medical service is bound to increase in efficiency and social utility. Marriage and married life need not prove an obstacle in the path of women medical workers, as they are in a position to face successfully all the problems in married life on account of their expert medical knowledge about human affairs.* Women medical workers pass their whole life in hospitals and healing work and their position in case they marry, is far better than the

position of married women teachers and professors working in a school or college.

3. The Legal profession:—This profession is really unsuitable to women. In India there are more than necessary male lawyers and in case the Indian Universities stop giving legal degrees for some ten years to come, no inconvenience would be felt by the public. In a way the innocent public would be relieved of some shrewd men who encourage unnecessary quarrels and litigation. America even, has not produced any good women advocates and judges with all its educational opportunities for women.

Miss Emilie Butchwald, a solicitor of the Norwegian High Court gives the following opinion:—"I would advice the young students to learn housekeeping at any rate before taking up law. The study itself may perhaps be suitable for women, but only very few women jurists have any real interest in law; they do not find the purely practical business of a lawyer easy, and most of them pass into office work, in the ministries, for instance, or the maritime or commercial courts, where they are content to have a permanent situation and forget their law. Of course it may be said that if women are looking for a permanent situation, it is a good thing for them to have taken their degree in law, but practically I do not believe the profession of lawyer is suited to women. *No, let the young women students rather learn housekeeping.*"

The solicitor Miss Butchwald is saying the truth. Our Indian sisters may study law so that they may be able to study the question of legal position of Indian women. But legal lady graduates have few chances of succeeding as

* Quoted in 'Feminism' by Weith Knudsen. P. 254. The italics are mine.

lawyers, unless they settle to marry some suitable and capable lawyer, who is overworked on account of his heavy practice and who wants some secretarial help in his legal profession.

4. Infant Teaching, Kindergarten work, Creche work:—In India these lines of work are not as yet developed at all. Many married and unmarried women also can profitably train themselves for such kind of humanitarian work.

5. Dress Making, Millinery, Sewing and Embroidery:—These occupations are excellently suited to women and a thorough scientific training should be given to women in schools and colleges that they may be enabled to follow these occupations, now mostly in the hands of men. This state of affairs should be entirely changed.

6. Health-visitor, Trained Dais and other social welfare work:—These are noble professions open to women and they should thoroughly train themselves along these lines, in case they desire to advance the cause of Health and Hygiene in India. *The child and Mother welfare work is a great national work in India.* Girls' schools and even colleges should prepare their students for such kind of work.

7. The Inspector's work:—The Government and Municipalities should employ a large number of educated and capable women as inspectresses of workshops, factories, sanitary conditions in the city and railway stations. Our markets, railway stations, fairs and religious festivals would achieve greater efficiency as social institutions, in case educated women are associated with educated men for such kind of inspecting work.

8. Religious work:—Women are psychologically fitted to officiate as priests at the time of marriage, and perform religious service in the temples and public places of

worship. The work of delivering religious discourses can be very well assigned to capable women. Social reform work such as the new movement for removing untouchability, developing Hindu solidarity and conducting Homes for the homeless children and women is in need of women workers. If such facilities are given to women they will not only be able to maintain themselves but would also get opportunities to do humanitarian work.

9. Literature, Music, Painting, Sculpture, House Decoration and Furnishing:—Writing books, editing magazines, journals and organizing libraries are occupations particularly fitted for women. Vocal and instrumental music would give an excellent field for the emotional development of woman's nature. In music women teachers are in great demand and women of character following this profession would command good salaries in girl's and even in boy's schools. Painting and Sculpture are other Fine Arts, most suited to women. House decoration and Furnishing should be developed as an entirely woman's line of business.

10. Political work:—Political work nowadays has largely become a social reform work in India. Paid workers are required for activities like removing of untouchability, conducting schools and lecture series for the backward classes, organising gymnasiums, fairs and shows for swadeshi hand-made clothers and articles. The payment given is not adequate to attract male workers who want to earn sufficient money for their families. All this kind of political work is best suited to women. In politics, emotion is of more value than intellect and hence in case women, who are endowed with greater emotion, participate in politics, there are more chances of success for this move-

ment. *Men will wrangle and spend precious time in determining the exact wording of a proposition. Women will devote time to some constructive work and will not spare any pains for achieving success in the work they have once undertaken.*

11. Agricultural pursuits in India:—These would provide women excellent opportunities for getting money without any moral or physical risk. Fruit-growing, market-gardening, dairy-farming, poultry-keeping, bee-keeping, stock-breeding and every sort of gardening are various occupations open to women.

Even now millions of married and unmarried women are engaged in Agriculture but they are not properly trained and educated for these occupations.

12. Domestic Cooks, Governesses and Companions:—This is quite another branch of occupations. Female cooks educated in the Art of Cookery and the Art of Household Management, and Governesses and Companions thoroughly trained in kindergarten methods of education are really in great demand in India. Many kings, princes and rich merchants are spending every year large sums of money in engaging English and French Governesses and Companions, and Goanese cooks for their household establishment.

13. Secretarial and Library work:—In different primary and middle schools for girls and in charitable institutions for women and children, such work should be given to women.

14. Cottage Industries, Spinning and Weaving etc:—This is a new line that wants women workers. Women have ample time and in India Mahatma Gandhi and other leaders are carrying on an extensive propaganda for the hand-spinning and the hand-weaving industry. Women

workers are required to further this cause of swadeshi and it would give them lot of work quite ennobling and patriotic.

15. Shops and Business concerns, particularly dealing in goods required by women and children :—This business may be entirely claimed by our sisters. There is an ample opportunity in this line of work for married couples to earn honest livings.

The above is an incomplete list of various occupations. Indian women should not be exploited by capitalists, as is done in the West. *The function of women as wives and mothers is far more important to the development of the Nation than their work outside the home as mere wage earners and this function must never be endangered.* Women need not give up their homes and remain unmarried for entering these occupations. The work of many of these occupations can be done in the home itself in the spare time. Some occupations require three to five hours of work every day and they are within easy reach of many ambitious girls and women. *In case professional marriages become popular the work can be easily divided between husband and wife and the pressure of work can be reduced, when required.*

Some of these occupations are followed in the same old mechanical way. Many occupations have not as yet sufficiently attracted the attention of women workers. A large percentage of the occupations listed above are monopolised by men. The teaching and nursing professions are not over-crowded. Women should also be encouraged to follow other suitable occupations that are healthier and more remunerative than the teaching and nursing profession. The whole question should be studied by experts to find out ways and means of giving proper education and training to women.

Some occupations and cottage industries may be controlled by co-operative societies. These societies can arrange to give work to women in their homes and after the material is ready it should be stored and marketed by the expert officers of this society. In such societies women workers should be given due representation and control.

The occupations suitable to women should be scientifically organized and connected with a system of training schools, colleges and technical high schools. These should be conducted and controlled by institutions such as the Indian Women's Association, the Social Service League and the Women's University

CHAPTER XIII.

The Dangers of Celibate Careers.

Modern India is facing a great problem of enforced widowhood. The old maid has become a great question in Europe and America, on the other hand a child-widow is a great problem in India.

The widow-remarriage movement is not as yet making any substantial headway. Education of widows has become popular and a number of child-widows are joining the teaching, nursing and medical professions. But the ideal of economic independence seems to adversely affect the cause of remarriage. The leading social reformers of the present generation seem to think that higher education of widows and their complete absorption in the teaching, nursing and medical professions will solve their life problems and they further advocate that these women's unmarried and economically independent lives would be useful in many ways to the society at large. *The educated and economically independent widowhood and the ignorant and dependent widowhood, though differing in social values, are only two varieties of social slavery. Enforced widowhood though coupled with education is in one way a greater evil than orthodox enforced widowhood.*

Young men in India find great difficulties in getting suitable brides. There are various social obstacles coming in the way of marriages in India. ‡The number of men is largely in excess of that of women. Widowhood in the coun-

‡ Study the recent Census figures.

try is another stumbling block in the way of marriages. The further endless division of society into castes and sub-castes and the opposition to inter-caste marriage are some of the additional causes that make the field of choice, very narrow and limited for the young men of India.

These circumstances are largely responsible for the annual decrease of the Hindu population. Unless these glaring drawbacks are removed, the present Hindu population cannot compete successfully with the population of other races within and outside India.

Our problem regarding widowhood is racial and social. Social Reformers want to solve it economically and educationally. But these two are not the right methods of approaching the problem. Social conditions in the West have sufficiently proved that higher education of women along male lines and the ideal of economic independence have adversely affected marriage, the family and woman's life in general. The present higher education and economic independence of child-widows will never solve their life-problems and these factors will introduce other evils into Hindu society. In India widowhood was saved from all risks by our joint-family system. This family system, let it be said to its credit, did not expose our widowed sisters to many of the temptations and evils of this world. On account of various social, economic and political factors, this family system is now rapidly disintegrating and unitary family system consisting of wife, husband, children and very near relatives like father, mother etc. is becoming popular in India. *Owing to the break-up of the joint-family system widows no longer receive the same protection as of old. Even the elementary rights of property and inheritance are denied to them by law and lawyers are now engaged in reforming the Hindu law, with regard to these*

matters. Widows have no honourable place now, even in the families of their father or mother as these families are gradually disappearing owing to economic conditions in the country. Widows in these days do not like to be under the control of their husband's relations.

Preparing for the nursing, teaching and medical professions is considered now as the royal road of salvation for the widows of the land. *Higher education and the monthly salary are considered as the best substitutes for married life and children.* No one thinks for a moment, that the higher education of widows, along male lines, is likely to decrease their marriageability, fecundity and their ability to nurse children. Few attempts are being made to reduce the preparatory period for these callings. The prospective wifehood and motherhood of a child-widow is not safeguarded. The guardians of widows are straining their nerves to get them educated along male lines, but they are not taking half the trouble to find out suitable bridegrooms for their widowed daughters. There is general apathy towards the marriage of widows and even England returned young men give preference to educated virgins over child-widows in the selection of their brides. *The present higher education and their employment in occupations such as nursing, medical, and teaching have not in any way improved their social status.*

It is a pity that public has so far ignored the fact that the enforced celibacy of a number of widows is likely to lead to appalling results. The existence of a very large number of child-widows has created certain evils in our society. These evils will be more intricate with the advance in education and the further breakdown of the joint-family system. The evil results created by enforced celibacy in the monasteries and nunneries of the middle ages are worth considering by all.

In this connection August Bebel observes:—"Monasteries and nunneries were distinguished from brothels by the greatest lasciviousness of the life carried in within their walls, and by the ease with which the numerous crimes committed there, particularly infanticide, were concealed by judges who themselves stood at the head of system of corruption. The peasants in the country endeavoured to preserve their wives and daughters from clerical seduction, by accepting no pastor who did not bind himself to take a concubine. This practice induced a Bishop of Constance to impose a concubine tax on the clergy of his diocese. The weak minded romanticists are fond of describing, the piety and morality of the Middle Ages. It is said that 1500 travelling adventuresses appeared at the Council of Constance in 1414."

That, the present widowhood in the country is not producing identical bad results, as were produced by the nunneries of the middle ages, is no argument for the continuance of enforced widowhood. All obstacles against widow-remarriage must be removed. All sub-castes should be abolished and the chief four-fold classification of the Hindu society should be revived. Every encouragement should be given for marriages amongst sub-castes. The abolition of castes seems to be an impossibility, so a rational and practicable programme of social reform should be immediately adopted. It is high time for social reformers to enlist the sympathy and co-operation of the managing bodies of hospitals and schools in India, for eliminating the curse of widowhood from our social system. *Unless some method of co-operation is found out between these two parties, social reformers alone would not be successful in removing this enforced celibacy in our country, which is a stigma on India's fair name.*

* Women in the Past, Present and Future by August Bebel p 31.

Many married nurses, lady doctors and teachers are now found in India and their work as compared to the work of the unmarried members of the professions is in no way inferior. To encourage married life, Italy has imposed a tax on celibacy. Though we do not propose a similar taxation in India and do not lay down any definite programme for encouraging marriage amongst widows, *we certainly advocate that a premium be placed on married women workers.*

The claims of married life and the continuation of the race are higher than the claims of any career. Eminent Western critics have vehemently deprecated woman's labour outside the Home with particular references to the factory and the office. *The three higher professions stand on a different level altogether. In case proper facilities are offered and working hour for married ladies are diminished, then the policy of combining the home work and work outside the home is a possibility within easy reach of persons of average ability.

The rigour of enforced widowhood should be lessened at any cost. Married lady workers are likely to wield greater influence with the public at large. *In the case of married women working in these professions, co-operative housekeeping and public nurseries for infants and children should be started, if possible, to enable married women to perform their assigned work in these callings.*

Nursing and medical professions expose women to many moral dangers, since they have to move about in questionable society. Marriage would certainly give them a better protection than any, that wealth can offer. Women engaged in teaching are far better placed than their sisters

* The teaching, nursing and medical professions.

in the medical profession, in as much as they have stated hours of work and the privilege of long vacations and hence marriage can never come in the way of their career.

The moral tone of these professions should be greatly improved. These callings are specially suited to women and they should be so systematised, that female celibacy be placed at a discount. In foreign countries, especially in America, the teaching profession has become a reserve of old maids and 'woman teacher' is an expression synonymous with 'old maid,' in America and England. The nursing and medical professions also are gradually tending to become professions consisting of a large army of unmarried women.

We are also drifting to this fate and these professions are becoming as it were a monopoly of widows and old maids in India.

In this country, at least, these conditions should be changed. *Married life, with certain limitations, is far better than unmarried life with its various temptations and pitfalls.* India requires a very large army of nurses, doctors, and health-visitors. Thousand of women and children are dying every year for want of medical help. Woman's education is not making any tangible progress in the land as there is a great dearth of women teachers in small towns and villages. Recruitment of women teachers must be made at any cost from widows and even from married women.

In view of the privileges which must be secured for the well-being of the female workers, it would be very unwise on their part to insist on receiving similar economic treatment as their professional brothers. It would be wiser to choose mates from the same profession to counter-balance the economic loss necessitated by their physical disabilities and do their best to further the progress of the motherland.

In the case of women, forced celibacy beyond the age of 20 and in the case of men, beyond that of 25 or 30 is highly injurious to health. Very few, as yet, realise the disadvantages of celibacy, beyond a certain age in case of both men and women. *The present mechanical and artificial life, with the increase in cinemas, theaters, romantic literature have made celibacy, all the more difficult, for the average man or woman.* In ancient times things were quite different. The modern stimulants were entirely absent and life was more secluded and besides the joint-family system held its members under control and safeguarded them from the temptations of the world. Child-marriage system also contributed to some extent as an antidote against the evils of celibacy. All these conditions have changed now and child-widows and unmarried girls are required to lead celibate lives and face the temptations of this world, without any sort of protection. There is now an impact of Western and Eastern Civilization. Owing to political and economic bondage, Eastern Civilization is unable to face the evils of Western Civilization; and on account of this contact with the West, the healthy influences of the Eastern Civilization are slowly being undermined day by day and the youth of the country is fully exposed now to all the evil influences that are seen in the Western society. The Poverty, ignorance and political slavery have entirely removed from the Hindu society all moral and ethical forces, that would have counteracted any influences of the outside materialism.

The evil results of enforced celibacy are not sufficiently known in our country. Some expert opinions are given below for consideration.

* Dr. William Lee Howard M. D. observes :—" When strong sex feelings are suppressed through a period of years

* 'Sex Problems Solved' by Dr. William Lee Howard. P. 31.

and are gradually working upward to the upper conscious, the impulse for relief becomes overpowering. In these cases of unmarried women, neglected married women and widows self-relief is resorted to as the only possible way of acquiring peace of mind and quiet of body. This is neither a sin nor crime under forced abstinence; it is as old as the living world.

"These women are not morally twisted nor in any way removed from the norm: they simply have a constant or periodic, generally the latter, physiological hunger, which must be satisfied. It is scarcely necessary to state that self-relief, if kept up for a long period, does affect the ethical standard of women. It weakens self-respect and produces a state of introspection of the wrong sort.

"Neither man nor woman normally endowed can keep health-balance, if sex functions are not permitted full opportunities to operate.

"The influence of normal sex impulses for good or evil is paramount, although they act in so many different ways under special conditions that their real significance has been generally over-looked."

* Dr. Hegerisch in connection with the forced suppression of the sexual instinct in woman, observes:-" Although I agree with Malthus as to the value of virtuous abstinence, the sad conviction is forced upon me as a physician, that the chaste morality of women, which, though it is certainly a high virtue in our modern states, is none the less a crime against nature, not unfrequently revenges itself by the cruellest forms of disease. It is as certain that the virtuous abstinence of women is no rare cause of morbid

*Quoted in 'Women. in the Past, Present and Future' by August Bebel p. 46.

processes in the breasts, the ovaries and the uterus, as it is childish to fear the effects of continence or of natural self-help in men. In as much as these diseases do not attack vital organs, they are a great source of torment to their unhappy victims than almost any other. The unfortunate woman, mostly the best of there sex, who succeed in subduing an ardent temperament in spite of the struggles of nature, present the saddest of all sad spectacles."

August Bebel observes:—† "The evil effects of suppressed passion in both men and women, and the advantages of even an imperfect marriage over celibacy, are proved by the following figures:—

"In Bavaria in 1858, there were 4899 lunatics, of whom 53 p. c. were men and 47 p. c. were women. But the percentage of unmarried lunatics of both sexes was 81. p. c. of the married lunatics 17 p. c."

Modern medical science and modern social reform leaders do not advocate celibacy any longer. It is physically harmful and socially disastrous in its consequences. In India lifelong celibacy was advocated for the selected few only. In that case a celibate man or woman was required to give up this world and follow a very rigorous and disciplinary code of life and behaviour. Some of the men and women, following this disciplinary code of life, in ancient times, have been described to have fallen an easy prey to temptations of this world. *In brief life-long celibacy is a physical impossibility to normal men and women. In the case of enforced widowhood it is a double crime. It is a crime against the individual and crime against the race; for the Aryan Race expects every woman to add her quota to the progeny, so that it may successfully compete*

†August Bebel. "Women in the Past, Present and Future," p. 41.

with other virile races living in and outside India. The sterile philosophy of Economic Independence in the case of child-widows is sure to result in unemployment. It has brought about unemployment in the case of hundreds of men. *But unemployment and celibacy when combined will prove disastrous to women.* India has not so far reached this stage; but it is a good policy to suggest certain adjustments, when the evil is yet in the distance. The following table given by a Parisian Doctor will supply sufficient material for thinkers, who care for the right kind of emancipation of women and particularly that of child-widows.

The Parisian Doctor, Parent-Duchatelet, has made out an interesting statistical table, containing an account of 5000 prostitutes, with a view to ascertaining the principle causes which drive women to prostitution. Of these 5,000, 1,440 had been induced to enter the trade by want and misery, 1,250 had neither parents nor means of livelihood, and therefore belong to the first category, 80 prostituted themselves to support poor and aged parents, 1,400 were concubines deserted by their lovers, 400 girls seduced by officers and soldiers and dragged to Paris, 280 had been deserted by their lovers during pregnancy.

In our opinion real racial progress depends on woman's marriage and not on her economic independence. Many guardians of young girls and widows think that marriage is a great barrier to intellectual and social progress. The prevalent attitude of Indian Husbands towards education of their wives is largely responsible for this impression. Hindu Religion and Traditions do not consider marriage as a barrier but as a royal road to learning and success in the world. It is the duty of the husband to teach his wife

§ August Bobel, 'Women in the Past Present and Future' p. 101.

all the subjects required for her progress. Marriage ideals and intellectual chivalry ought to be revived, so that marriage be considered as the stepping-stone to an enlightened life.

According to Indian religion and tradition, married life should be a preparation for the next stage of life namely that of social service. This stage is an ideal to be reached by capable and experienced men and women. Many saints like Vivekananda, Ramteertha, Ramdas and others have preached that marriage is a necessary preparation for real social service.

Wifehood and motherhood are the two great careers open to our Indian women and child-widows. Simply becoming a husband does not confer the means of living on a man as wifehood does upon a woman. Earning a safe livelihood by marriage is a female monopoly. The feminists are blind to this great fact. The legal status of a mother, in case she becomes a widow, should be improved than what it is at present. Women should be given a thorough training in housewifery and they should be prepared scientifically and rationally for this career. Proper facilities should be given to girls and child-widows to enter these careers between the ages of 16 and 20 which is the proper time assigned by nature, when a girl can begin her career as a wife and mother for the progress of the race. Even male and female Universities should vie with each other in further educating and enlightening the wifehood and motherhood of the country by offering summer courses, extension courses, correspondence courses, in subjects such as adolescence, sex-psychology, science of education, science of nursing, training of the child by mental suggestion, advanced cookery,

Household, Municipal and National problems etc. *Marriage should not be considered as a barrier to further education.* Marriage, itself, is a great education for both men and women and it should further enable them to study those branches of knowledge that are specially suited to their needs and requirements. Every career in the world lays down certain rules of entrance, pay, promotion and pension etc. The career of a wife and a mother also lays down certain rules for achieving the greatest amount of success in married life. A girl beginning her career as a wife, say, at the age of 18 is likely to fulfill the requirements of that career at the age of 34 by giving birth to 4 children at the interval of 4 years per child. Four children per marriage is considered as the minimum quota required to keep the race continuing in competition with other races. Taking the average length of a healthy normal life for at least 60 years, this girl can devote 26 years of her life for any social, educational or political work according to her preparation and national requirements.

There will always be some women who owing to various reasons do not marry. We must recognize their sphere of activity as legitimate and not existing on sufferance. Women suffering from certain contagious diseases, otherwise incapacitated to enter into married life or wishing to observe a vow of life-long celibacy for the cause of the country, or disappointed in securing suitable companion in life, are likely to remain unmarried. Such women are bound to be very few in India and they should be encouraged by scholarships and free studentships to continue their studies in any branch of knowledge open to men. These women should be helped to develop their individuality in the noblest way possible and they should be offered every opportunity of serving the human family to

the best of their ability. The world is full of temptations and many evils; this class of unmarried women in India should be properly protected and guarded from evils of this world.

Widows and unmarried women, desiring to lead celibate careers, should organise themselves for their own safety, on the lines of the Young Women's Christian Association or the Roman Catholic Sisters, into a Band of Indian Sisters of Mercy and should work on the basis of self-sacrifice, in educational and charitable Institutions such as Women's University schools and colleges, Widow's Homes, Seva Sadans, and other religious missionary societies. *Such women, in case they have a special dress of their own, are likely to command uniform respect and honour from the society at large. They should follow the principles of simple living and high thinking and should be very scrupulous in their behaviour and everyday actions. They should not take upon themselves the duty of providing for their relatives distant and near, but they should entirely devote all their time and energy in the service of some Institution, working for the uplift of Indian Women.*

In case unmarried life is not developed with a religious idealism of social service, it is more likely to degenerate into a low and vicious life. *Such idealism is possible only for the selected few and hence the majority of child-widows and unmarried girls should adopt the golden mean of combining careers with marriage as far as possible.*

CHAPTER XIV.

Self-Determination for Women.

In these days of democracy it is a great injustice for men to settle the course of education for women. It is argued that women are held in subjection by men for so many centuries and unless women are given their birth-right to settle for themselves the future course of their education, domination of man would never cease.

It cannot be denied that in India in the latter centuries, at least, education was denied to women. Even now, men are not treating their Indian sisters as they should in education, marriages and other elementary rights of citizenship. All this injustice has been due to ignorance, selfishness, blind perversity and lack of idealism amongst men. Educated public opinion is gradually awakening now to this injustice done to women and every educated man realises that woman has many grounds of complaint against man as a class.

In the West, Feminism is based on unscientific principles in as much as it assumes that man and woman are by nature alike in all essentials. The nature of woman, as explained by physiology, psychology and biology proves the fact that men and women are complimentary opposites and woman differs from man in many important physiological traits and processes.

In England and America, modern Feminism has broken down all the social and economic barriers between the sexes. *Has these really helped progress?* Any one,

desiring to study this question, should deeply ponder over the social results of higher education for women in the West, as described in the first part of this book. *Woman's physical and psychical weaknesses do not owe their existence to the alleged oppression by men. For these Nature alone is responsible.* It is not by aping man but by developing their natural faculties that women can secure their right place in society.

Woman can dominate man and control the destiny of the race by fulfilling her sacred function as wife and mother. *Women are the true nation-builders but their consciousness as such has to be awakened by proper cultural methods.*

Our Indian women should not commit the error like their Western sisters, that through emancipation and equality of rights they will hold their own in opposition to Indian men, irrespective of their sex. This sterile philosophy has been now sufficiently exploded in the West and we Indians are in need of a right kind of philosophy regarding the doctrine of Emancipation. The destinies of Indian men and women are interdependent and their onward march of freedom is going to emancipate India from all the social and political evils, from which India is suffering for so many centuries.

In India there are many glaring evils such as enforced widowhood, unjust laws of inheritance, polygamy, illiteracy, child-marriage etc. *These evils are due to various social, economic, political causes working for so many centuries and Indian men as such cannot be held responsible for all these evils.* Indian religion and ethical ideas do not support in any way the evils mentioned above.

Indian Women should never adopt the Western doctrine of Emancipation as a future working policy in Educational Reforms in India. In case it is adopted, it will be quite suicidal for the all-round social reform movement in India. In this connection Dr. Arabella Kenealy observes:— §

“Deplorably mistaken has been a doctrine of emancipation which, by disparaging the arts domestic, has sent out young girls and women, indiscriminately, from the sphere domestic, to desexing and demoralising work in factories and businesses; and has endangered the race of stupid, precocious, bold-eyed, cigarette-smoking, free-living working girls who fill our streets; many tricked out like coquettes, eyes roving after men, impudence upon their tongues, their poor brains vitiated by vulgar rag-times and cinema-scenes of vice and suggestiveness. “*A regime that makes a boy will wreck a girl.* In demanding absolute emancipation, industrial and personal, Feminist had no other thought but that such new liberty would have widened woman’s scope for usefulness, for happiness, for self-development. Yet what has been the outcome of it all? *For one who has used her new freedom for the end designed very many more have used it for their serious injury; only too many to their moral downfall.*” The picture painted by Dr. Kenealy is quite faithful.

Emancipation, Subjection, Equality of Rights are dangerous Western Ideals, too dangerous to be adopted wholesale, in fields educational and social. All these ideals are interpreted in the West in the individualistic and materialistic sense. The Western interpretation entirely lacks any spiritual or sociological background.

§ Feminism and Sex-Extinction P, 230, 231.

” The Italics are mine.

Every problem in India is far more complicated than its proto-type in the West. We have far too many animosities amongst ourselves that we should add one more to them; the faction of woman against man. It is therefore quite desirable that the problem of woman's education should be solved with the greater and balanced level-headedness and co-operation. *It is not a sound policy of solving Eastern problems by applying Western principles.* Social factors such as good traditions, desirable environments and constructive ideals cannot be ignored in any sound scheme of education.

The great Poet Tennyson has rightly uttered the following lines in his oft-quoted passage in "The Princess."

"The woman's cause is man's: they rise or sink
Together, dwarfed or godlike, bond or free.
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall men grow? but work no more alone!
For woman is not undeveloped man,

But diverse:.....
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words."

“ Either sex alone

Is half itself, and in true marriage lies

Nor equal nor unequal ; each fulfils

Defect in each, and always thought in thought,

Purpose in purpose, will in will, they grow.”

The famous poet has described in a divinely inspired language the *mutual physiological and psychological relationship of men and women. *Unless they join hands, they cannot evolve a scheme of education suitable to both. Woman's need is man's opportunity and in this respect it will be quite interesting to consider a scheme of woman's education, drafted and evolved by representative women of India.*

All India women's conference on educational reform. held their first session in Poona on the 5th January 1927. Delegates from all parts of India had assembled together to discuss the future policy of woman's Education in India.

The Origin of the Conference.

On July 26, 1926 the Director of Public Instruction at the prize-giving that year in Bethune College, Calcutta addressing the ladies present said: “You have asserted yourself in the field of politics. How long is it to be before you assert yourself in the field of secondary and higher education? How long are you going to tolerate a man-made syllabus, a man-made system, a man-made examination, and a controlling authority in which women have no influence as the dominating arbiter of your educational destinies? We must have the co-operation of women to help us remedy what is wrong in woman's education. I would urge that women, who alone can help us adequately, should tell us with one voice what they want and keep on telling us till they get it.”

* Modern Sciences of Biology and Psychology are proving that men and women are complementary opposites

This speech was considered as a call for action by the Women's Indian Association, Madras, who took upon themselves the responsible work of organising the first All-India Women's Conference in the year 1927. The Conference was accordingly held in that year in Poona. (India). The important work done by this Conference is given below, as it is sure to help the movement for reinstalling Woman's Education in India on a scientific basis.

* All India Women's Memorandum
on Educational Reform.

Some of the important resolutions passed at the first All-India Women's Conference on Educational Reform held from the 5th to the 8th of January 1927, in the Amphitheatre of the Ferguson College, Poona.

President, H. H. the Maharani of Baroda.
Chairwoman of Reception Committee,
H. H. the Rani Saheb of Sangli.

Hon. Organiser and Secretary, Mrs. M. E. Cousins, B. Mus.

Preamble.

"Women representing all communities and races in India, having gathered together in 22 Constituent Conferences in order to express their opinions on education in general in India today, and on the education of girls and women in particular, and from these Conferences having elected representatives to exchange views in a final All-India Conference of Women on Educational Reform, hereinafter record the result of their serious study of the

‡ For more details please read the pamphlet "All India Women's Conference on Educational Reform" published by Women's Indian Association, Adyar, Madras.

problems, and express as Resolutions their convictions, based on their practical experience and intuition, regarding the broad general lines on which they believe that it is imperative for the good of their children and the future welfare of the nation that reforms in education should be carried out."

Appreciation of the work of past educationists.

"Women are grateful for the immense services already rendered to the Indian people by the various educational authorities, official and non-official, in India. **The present system, however, was thought out primarily, they believe in the interests of boys, and was formulated by men.* The time has now come for women to review and reform this system. (This Memorandum aims at offering a Constructive Programme to those who have already shown a sincere desire to promote the advancement of education."

¶ RESOLUTIONS.—

A. General.

1. This Conference defines Education as training which will enable the child or the individual to develop his or her latent capacities to their fullest extent for the service of humanity. It must therefore, include elements for physical, mental, emotional, civic and spiritual development. The courses of study arranged for this purpose must be so flexible as to allow of adaptation to the conditions of the individual, the locality and the community.

2. Moral training, based on spiritual ideals, should be made compulsory for all schools and colleges.

* The italics are mine

¶ Taken from the phamplet, published by Women's Indian Association, Madras.

3. A complete course of physical training should be compulsory in all boys' and girls' schools, and should include as much cheerful recreation out-of-doors as possible.

4. Systematic medical inspection should be made compulsory in all schools and colleges, and in the case of girls the inspection should be carried out by lady doctors. Where possible schools clinics should be started.

**5. In all education of girls in India teaching in the ideals of motherhood, and in the making of the home beautiful and attractive, should be kept uppermost.*

6. This Conference deeply deplores the effect of early marriage on education and urges the Government of India to pass legislation making marriage under sixteen a penal offence. It demands that the age of consent be raised to 16. It whole-heartily supports as a step to this end Sir Hari Singh Gour's Bill which will come before the Assembly this session. It sends a deputation from its delegates to the Legislative Assembly to convey to its members the demand of women on this vital subject.

7. That for girls who observe purdah proper facilities should be provided in purdah educational institutions.

8. This Conference is of opinion that the undue importance attached to examinations has greatly hindered the educational progress of pupils and it recommends that investigation be made into the problem of testing knowledge.

B. Primary Education.

Resolution I. That primary education should be made compulsory for all boys and girls. The present system of Vernacular Text-books be revised, and should be supplemented by illustrated books suitable for children. That facilities and financial provision should be made at

² The italics are mine.

the same time in all schemes of compulsion for both boys and girls. That women should be on all attendance Committees.

Resolution II. That preparatory Vocational and manual training should be included in the curriculum suited to the child's needs and daily experience.

Resolution III. That the first essential for improving primary education is that the scale of salary for primary teachers be raised. That the standard required for the entrance examination for training institutions be also raised and that a better training be provided. That well educated men and women be invited, and afforded opportunities, to act as honorary teachers while the supply of trained teachers is inadequate.

Resolution IV. That special schools for defectives (physical, mental and moral) should be established, and that private enterprise in this direction should be encouraged and aided by government.

C. Secondary Education.

1. The Vernacular should be the medium of instruction, English being a compulsory second subject. Hindi or Urdu should be included in the curriculum, and should be an alternative to the classical languages, one of which should be compulsory.

2. Alternative courses should be established to suit the needs of girls who do not intend to take up College education, these to include the subjects of Domestic Science, the Fine Arts, Handicrafts and Industries.

3. It is desirable that Sex Hygiene be taught in all Secondary Schools and Colleges by competent teachers.

4. Separate Middle Schools and High Schools for girls should be established in places where there are no such schools and where demand for them exists.

D. College Education.

1. The following subjects should be added as optionals to the present curricula:—The Fine Arts, Advanced Domestic Science, Journalism, Social Science, Architecture.

2. Special encouragement in the way of Scholarships should be offered to women students to attract them to take their Degrees in Law, Medicine, Social Science and the Fine Arts.

3. Residential Colleges for women students should be established in connection with the Universities. Hostels for women teachers and students should be aided by Government.

4. A Lady Professor should be appointed (to act also as Advisor) in all Colleges where there are women students.

E. Adult Education.

1. Women call on the Government to provide Teachers to instruct purdah women in their homes.

2. (a) Classes and lectures in literary, industrial and general subjects should be organized for adult women by all Women's Associations.

(b) The University extension Lecture Scheme should include special courses for women.

F. General Recommendations.

Resolution I.

That the All-India Conference appoints a *Standing Committee for the current year to continue the work inaugurated by the All-India Women's Conference.

* For the list of members appointed in the Standing Committee please refer to page 44 of the Pamphlet "All-India Women's Conference on Educational Reform."

rated at its first session at Poona, namely, (1) to collect and deal with suggestions on educational matters sent from the constituent Provinces and States represented at the Conference (and others who later may wish to reap the benefits of this Committee). (2) To make known to each the work done in other parts, (3) to bring public opinion to bear on matters of general educational principle or policy where necessary, and (4) to arrange for the next session of the All-India Women's Conference at Delhi, in February, 1928.

Resolution II

That all Women's Association should appoint Educational Committees to continue the work of the All-India Women's Conference on Educational Reform and to co-operate with all educational institutions in their locality, and report to the Standing Committee of the conference.

**Resolution III. The Women's Conference recommends that Government recognition should be given to successful educational institutions which have been working on experimental basis advocated by this Conference such as the Indian Women's University and others, and which desire such recognition.*

Resolution IV. Indian Women graduates should have a large member of seats allocated to them on the Senates of all Indian Universities.

The Resolutions passed by the Conference are really epoch-making. *They indicate, in short, the Scientific Basis of Woman's Education.*

A complete course of physical training and moral training, based on spiritual ideals, are recommended as compulsory subjects for all stages in women's education

* The Italics are mine

such as primary, secondary and higher. A systematic medical inspection is advocated as a matter of compulsory disciplinary measure to be adopted in all schools and colleges for women. A programme of a systematic medical inspection accompanied by a compulsory course of physical training adopted to the special needs of individual cases would surely go a long way in improving the present physique of Indian Women. A compulsory course of moral training, based on spiritual ideals, would surely give the necessary spiritual training to our future mothers and wives. In case the coming generation of India is to be prepared for the battle of Freedom and Democracy, the motherhood of the Nation ought to receive a sound spiritual and physical training for fulfilling their natural functions in this country.

The women's Conference has defined Education as training for developing his or her latent capacities to their fullest extent for the service of the humanity. The conference further lays down that the education must include elements for physical, mental, emotional, civic and spiritual development, and it must be so flexible as to allow adoption to the needs of the individual, the locality and the community. No better definition of education can be given. The Conference in a very succinct and unequivocal manner has defined once for all the goal or ideal of Woman's education. Women of India declare to the whole world "that in all education of girls teaching in the ideals of motherhood and in the making of the home beautiful and attractive, as well as training in social service, should be kept uppermost."

The definition of education and the fearless statement of woman's ideal of education are really the outstanding landmarks in the annals of the Indian Educational

History. In the constitution of the S. N. D. T. Indian Women's University founded by Prof. Karve the aims and objects of this University are stated as follows :—

* Aims and Objects.

The aims and objects of the University shall be:—

(a) To make provision for the higher education of women through Indian Vernaculars as the medium of instruction :

(b) To regulate pre-university education, to start, aid, maintain and affiliate institutions for such education and to formulate courses of study, specially suited to the needs and requirements of Women

The Indian women's University is trying to solve the problem of woman's education in its own way. This movement was criticised by many educational experts as a blind imitation of the present Indian Universities. From the year 1928 attempts are made by some sympathisers of this movement for clearly defining the educational policy, so as to remove any doubt in the minds of the public about the aims and objects of this University.

§ Prof. Karve, the founder, has clearly stated in his Autobiography the aims and objects about woman's education and this statement thoroughly agrees with the goal of woman's education as defined by the All India Women's Conference. The constitution, as drafted and passed by the Senate of the University, contains two clauses (A) and (B) referring to the goal of woman's education. The statement made in the clauses appeared to many earnest

* See supplement J and E in the Appendix for the constitution of the S. N. D. T. Indian Women's University and Japan's Women's University.

§ Please read 'Autobiography' of Prof. Karve page 489.

sympathisers of the cause as very brief, unimpressive and rather vague. Hence during the year 1928 a proposition was placed before the Senate, defining further the aims and objects of woman's education. The proposer wanted to make certain additions to the present constitution so as to include a definite statement about woman's education. The words 'good wives' and 'wise mothers' occurring in the proposed statement raised a storm of debate. At the time of the meeting, some dozen lady graduates of the Women's University informally sent a letter to the Chancellor of the University, stating their complete disagreement with the proposed change in the constitution of the University.

The proposer, having failed to secure a majority in his favour, withdrew his simple and harmless proposition. This topic is still[†] engaging the attention of some of the members

† "The Senate resolve that in the Constitution of the Indian Women's University, the following be inserted, as a preamble, in paragraph 2, Aims and Objects:—

'The Indian Women's University is established with a view to impart higher education to Indian women, on lines which will take into account their physical and mental condition, which, while striving to call forth their consciousness as personalities with infinite aspirations, will recognise home life as the chief sphere of woman's activities, and which will enable them to discharge their duties as members of the Indian Nation by contributing to its prosperity and general well-being, through the influence which as good wives, wise mothers, and responsible citizens, they will exercise in the home and outside. In pursuance of this general policy, the present constitution of the University shall be' after this, the printed constitution of the University should follow.

* In the S. N. D. T. Indian Women's University Senate meeting for the year 1929, the following proposition of Mrs. Sulochanabai Hudlikar B.A. was carried:—"That a Committee be appointed to prepare an authoritative statement of Educational Policy describing in clear terms the principles of Woman's education underlying

of the Senate of this University. This brief history of a purely academic discussion in the Senate of the Women's University is significant. *Many eminent educationists in India, who are elected to the Senate of this University by different electorates, are not as yet decided as to what should be the goal of education in this Women's University. Many seem to be of the opinion that the present vague wording, capable of double interpretation, will advance the cause of Woman's education in India.*

The All-India Women's Conference has given a right lead by properly defining the goal of woman's education in their general Resolution No. 5 *This resolution should put an end to all hot controversies as to the goal of woman's education.*

The Women's Conference has further declared their frank opinion about the great harm done to the progress of education by the present examination system in India. Women of India declare that this system of examinations should be thoroughly remodelled in the light of modern psychology and new rational and humane methods of testing knowledge should be adopted in case of both girls and boys.

The weak constitution and ruined physique of adolescent girls is a sufficient evidence for the condemnation of the present examination system. The Women's Conference has declared their urgent demand for a bold legislation prohibiting marriages under sixteen. This legislation is badly needed in India and will, if passed, surely give a great impetus to the spread of woman's education.

the work of the University and to circulate this statement for opinion three months in advance of the next year's meeting and after incorporating all suggestions received from members submit their final draft at the time of the Senate meeting in 1930.

The advocacy of women for a vocational and manual training in the primary stage is in the right direction and the demand of women for making primary education compulsory for girls should be respected now by the nation without any further delay.

In the secondary and college education the following reforms are suggested.

(1) Vernacular should be the medium of instruction and examination.

(2) An alternative course to the present Matriculation Course in the secondary education should be started and properly organised.

(3) The courses in Domestic Science, the Fine Arts, Handicrafts and Industries should be included as alternative subjects to suit the needs of girls who do not intend to take up college education.

(4) Sex Hygiene should be taught in all secondary schools.

(5) Courses in Fine Arts, Advanced Domestic Science, Journalism, Social Science and Architecture should be added as optional subjects to the list of present voluntary subjects taught in men's colleges.

It is very significant that the All-India Women's Conference has not passed any resolution favouring Co-education in secondary schools and colleges. In fact Women's Conference has passed a resolution for starting separate colleges for women in India. There are many eminent reformers in India, who advocate co-education in secondary schools and colleges as the ideal educational reform for developing common ideals amongst girls and boys of India. It will be a better propaganda for co-education in case these reformers

try to secure first of all, sympathy for Co-education from the Women's Conference in India.

The Women's Conference has indicated by a resolution that the Indian Women's University is one of the successful Institutions which have been working on experimental lines advocated by the Women's Conference and they have further recommended to the Government to grant recognition to this Women's University in case it is applied for.

The Conference has given its general sanction to the scientific basis of Woman's education propounded in this book and it is hoped that in case our educated sisters further study this problem of woman's education from a comparative and an impartial standpoint they are sure to over-haul the present man-made system and inaugurate a new era in woman's education, that will bring about a national regeneration of our motherland, without any further delay and unnecessary academic discussions.

Women of India have conferred together and have evolved a scheme of education, without any male interference, for the secondary schools and colleges. It is to be seen now how far Government and the public bodies respond to the demands of women and grant them their birth-right of self-determination in Education.

CHAPTER XV.

The Ideal Educational Conditions.

The curriculum-making is a science as well as an art. The goal of a student, present mental and physical condition, primary duties, future vocation, the needs and requirements of the nation of which he or she is a member are some of the salient factors which ought to be taken into consideration in curriculum-making. The science of Education is based on the science of evolution of mind. There are different aspects of education and they are very important for the growth and progress of humanity. *Knowledge is one, yet it has got various aspects such as agricultural, engineering, technical, medical, scientific, aesthetic, philosophic and domestic. Every man or woman is in need of one or the other aspect of knowledge to suit the needs and requirements of his or her evolution.*

The Science of Education differs in its method from student to student. It is entirely democratic and there can be no compulsion about it.

The goal of woman's education in India has been thoroughly considered in the previous chapters. We have to consider requirements of woman's education mainly from the standpoint of her duties and functions in life. *What kind of women we want in India?* The answer to this question will solve the problem of curriculum-making.

We are not in need of manly women but of womanly Women. A woman, marrying for the sake of luxuries alone and deliberately avoiding any children is a parasite.

The sooner this type is eliminated the better will it be for the race and the nation. A woman, who merely begets children and neglects their upbringing is a parasite of a deadlier type.

Instead of allowing our men to drift into confectioneries, we want our educated women to supply them at home better, variagated and wholesome dishes after a careful and scientific artistic study of Bengali, Madrasi, Maharastri, Gujrathi and Hindustani cookery. Many educated women in India think this work to be below their dignity. They are taught chemistry and the food values of vitamins, but their knowledge is sterile, since it is academic only. These conditions ought to be changed. *Any high school or college, aspiring to teach women, should make a speciality of dietetics and study of cookery in all its details.*

We are badly in need of good wives and wise mothers. India wants women, having the interests of the race and the family at heart, teachers of men and makers of personalities. The present curriculum is aiming to develop an imitation man out of a woman.

Woman is born to be a mother, teacher and the head of a family. The education of woman must fit her for these functions. All depends upon the curriculum that we are going to evolve. As an healthy food builds an healthy body, so also a scientific curriculum, based on the knowledge of phychology and science of education, will surely create women who will build a nation.

An ideal curriculum requires ideal educational conditions. In case such conditions are not available a mere good curriculum would not produce the desired results. Some of the ideal conditions are enumerated below.

* (A) The School Time.

The present school time is from 11 A. M. to 4-30 P. M. This is considered as the business period in India. Schools, offices, business centres should have their working hours from 8 A. M. to 4-30 P. M. with an hour's recess in the noon. These hours of doing any business or intellectual work provide ample time for all activities. The modern school in India is already crowded with a number of subjects. Besides that, the school is expected to take care of the physical, moral and mental development of the students. Educational reforms such as Compulsory Physical Exercise, Dalton Method, Supervised Study, Library Reading Work, Assembly Meetings, Group Singing etc., require a great deal of time; and these things are impossible if the present school time is not changed. We want our girls and boys for a greater length of time in our schools. The present Indian school time, which is physiologically harmful to the health of the students, needs to be brought in line with the school time in America and the Continent. The morning is the most important time and under the present arrangements this is lost for all educational purposes. No intellectual work should be undertaken after a heavy meal.

(B) Compulsory Cheap Liffin.

It is a matter of common experience that most of the girls snatch a hasty meal at 10 A. M. to reach the school in time and have to remain in the school till 5 in the afternoon without any healthy lunch in the interim. Girls are nowadays subjected to some form of compulsory

* For a general Time-table for a Model Housewifery school see Table N in the Appendix.

physical exercise and no care is taken to provide them with good food.

The changing of the school time presupposes the introduction of the mid-day lunch. Even under the present arrangements this kind of system is quite necessary.

The cookery department of any girl's school or college should be so efficiently organised that a healthy tiffin or mid-day lunch is provided to every student at a moderate price. *This kind of arrangement is in vogue all over America and the Continent and it is a pity that no efforts are made in India to introduce this healthy reform in any school or college. Caste prejudices are slowly disappearing and the time now seems to be very opportune for such kind of reform, in case it is properly introduced.*

In this connection, Nirmal Chandra Sinha Esq. M. A. Headmaster Kashub Academy, Calcutta, states his experiences as follows:—

‡ “ Keshub Academy first carried into effect its scheme of compulsory tiffin on the 1st September 1928. The tiffin charges, four annas per head, are payable every month along with the tuition fee, or the latter is not accepted by the office. To maintain uniformity, boys partaking of their home tiffin, have also to take the school tiffin and pay for it. They go without it on half-holidays and Saturdays and thus the number of full working days in the year does not generally exceed 180. The tiffin usually consists of a large sized brown bread with an adequate quantity of ‘boot dal’ (A liquid pulse curry mostly with unpeeled potatoes in it) or some sort of curry, regard being always had to their nutritive properties. Those who

‡ Quoted in “ Wealth and Welfare ” Weekly 2nd August 1929. printed in Madras.

have no stomach for such food or have orthodox objections to taking the food cooked in our kitchen, are given the option of taking tiffin of fruits, consisting of fruits available at that time in the market. In the hot days of summer, students are also regaled with cold refreshing drinks prepared from juices of fruits."

Some such experiment ought to be done on a large scale, in other parts of India also. *When we watch the girls come trooping out of the school or college, what a sad spectacle they mostly present!* We do not see healthy, well-built robust girls nowadays. Many girls present a sickly appearance. *Their sunken and imatiated figures do not create any hope in our hearts for the future generation. The wifehood and motherhood of India is not in good health and their physique is really in danger.* Notwithstanding this fact girls are forced to follow the same curriculum as that of boys. The present defective educational system is largely responsible for the deterioration of the health of our future mothers.

(C) The present Examination system

In India, the Academic Gods of the Universities are not as yet changing the methods of testing intelligence in a school or college. In America and on the Continent memory test is becoming obsolete and students are examined every day by the capable teachers and his every day work counts towards the final examination, which again is not considered as very important as it used to be. *A teacher is the examiner in every stage of the student's knowledge. In India on the other hand memory alone is at premium.* The present Matriculation, with its huge pandals, and its machinery of paper setters and examiners, should be abolished and a healthier and more rational system of examination should

be substituted in its place. In the colleges also the written examination has become a great evil. The present examination system is unscientific, unpsychological and is greatly vitiating the present method of imparting education in schools and colleges. In modern schools and colleges in America this system is substituted by some better system and unless India improves its examination system and puts it on a more rational basis, there is no hope of any solid educational progress. *The present examination system and the publishing of notes and annotations of the texts appointed have greatly undermined the healthy influence of a teacher or professor over the present student-generation. In case the Indian Universities abolish the rule of keeping terms, very few students would care to join the present schools and colleges for their academic studies.* It is high time now for the present Universities to bring their examination system in line with that of other advanced Universities. Reforms such as measuring educational progress by a credit system of marks and completing the assigned studies by compartments, according to the preparation of the student, should be introduced in India.

(D) The Principle of Election.

In America after seven years' compulsory primary education, specialization begins in the student's life. In high school different courses such as college preparatory, commercial, agricultural, scientific etc. are organised. Vocational guidance is given at the beginning stage of the high school education. Students take different courses and all have to study only English literature and American and world history as compulsory subjects and in the case of other subjects every student selects courses according to the special course of studies he or she has taken. Students are

classified according to the subjects and courses and not by classes. One to three subjects are offered as compulsory subjects, while different subjects are offered as electives and students are given freedom to select their studies according to their needs and requirements. *In India almost all subjects are compulsory and very few electives are offered. There is no scope for sufficient variety.* In a high school education is given as if all students are going to join the University.

(E) Moral Training based on Spiritual Ideals.

Religion should always hold a very prominent place in woman's life. By 'Religion' we mean broad and humanitarian ethics and ideal behaviour based on *spiritual Ideals* which are found common to all religions of the world. The All-India Women's Conference, in their first session, have passed a memorable resolution that moral training, based on spiritual ideals, should be made compulsory for all schools and colleges. Every word in the resolution has been wisely selected and a course in Moral Training satisfying the different religions is yet to be evolved. The task, though difficult, is not an impossible one. For the present the tales of heroes of virtue, devotion, and self-sacrifice from all available sources can be utilized to some extent for the purposes of Moral Training. Indian Puranas are full of such tales, and a selected course of reading and understanding these stories will be of great value in this proposed Moral Training. Stories from the Bible and the Kuran may be selected for this purpose also.

In India the present Girl Guide movement has a great future in the moral training of our future mothers and wives. The system ought to be put on a more national

and Indian basis to suit the special needs and requirements of India. *Every girl in High School and College stage should be a guide of some rank or other.* The present arrangements are very inadequate for such a wide scheme.

In India the Girl Guide Movement should include in its disciplinary programme the following national and social items :—

- (1) Salute to the National Flag.
- (2) Information about the past and present political heroes and social reformers of the country.
- (3) A working knowledge of the moral and religious tales and traditions of the land.
- (4) A practical knowledge of the Indian Cookery, Housewifery, Laundry and other housecrafts etc.
- (5) The use of the guides for doing social and national work and also for showing respect to the National Heroes of the land.

The conductors of the Girl Guide companies in India should demand these reforms with one voice and in case they are granted there is no necessity of starting a movement on independent lines. If the proposed reforms appear to be unacceptable, then there is every scope for organising a national Girl Guide movement, including not only these features but also other healthy changes in the organization of this movement. There can be a fraternization of the existing and the new movement of the girl guides. Illustrious and well-known Maharanis in India should start such a movement under their auspices and make the movement entirely national in its personnel, traditions, and outlook. *The principles of the Girl Guide movement are very useful and they should be utilised by every means possible, to give a religious and national outlook to our girls.*

Women are as fervent in their religious zeal as men are enthusiastic in their political sphere. Religious principles should be implanted in the woman's plastic mind by such means as moral training and reformed system of Girl Guides. In case such trained women participate in politics, it is sure to be sanctified more than what it is at present.

(F) Necessary adjuncts of the Educational system.

The use of vernacular as the medium of instruction, the complete course of physical culture, the arrangement for giving sound training in aesthetics and civics are some of the necessary essentials in any educational system for women.

(G) Reorganising of the subject matter in Education.

In the case of women, education should develop the power of maternity in soul as well as in body. Home influences should extend through the plastic years of adolescence. To achieve this end, sciences should be given an altogether different turn.

In any scheme of 'Woman's Education' subjects like Mathematics, pure Chemistry and Physics should have a subordinate place. The Science of Botany, Zoology, Sociology, Psychology and Education should occupy a very prominent place in Woman's Education. All these sciences should be taught as applied to household needs and requirements. Some of the practical application of these sciences is included in the suggested High School and College Courses in Domestic Science.

In teaching Botany in girl's schools, the economic and medical aspects should be emphasised. The whole subject of cross-fertilization should be taught in all its details. The current text-books on Botany are not suitable for women and new text-books ought to be written to suit the needs and requirements of women.

Zoology should be taught differently to women. Woman has domesticated a large number of animals and their modes of life and psychoses should be properly explained to women. Many domestic animals are exemplifications of moral qualities. The peacock, the pig, the fox, the serpent, the eagle, the goose exemplify many human qualities. The study of animal life is coming to be more and more a study of the science of heredity. Woman should know the science of heredity, as exemplified in animal life. In this connection Stanley Hall observes:—"§ Her whole soul conscious and unconscious, is best conceived as a magnificent organ of heredity."

As Political Economy occupies an important place in man's education, so sociology should occupy an important place in woman's education; while teaching sociology the stories of great reforms, and the constitution of society, home, church, state and school should be emphasised.

In literature myth, poetry and drama should be given preference, and a knowledge of the great authors in vernaculars should be encouraged. The study of Sanskrit, Latin, Greek, Hebrew and Persian may remain as voluntary subjects. The study of Hindi, Guzrathi, Bengali, Telagu, and Kanarese should be encouraged and every educated girl in India ought to be bilingual and must also have a working knowledge of the English language. For scientific students a knowledge of German, French or Italian would be quite suitable.

In teaching psychology, animal and child psychology should predominate. The psychology of sentiments, feelings and intuition should take precedence of that of pure intellect. In ethics the importance of practical duties and problems should be explained. A general course in Educa-

tion and Child-study is quite necessary for women and in the college stage the teaching of these subjects should be provided for. A course in Maternity, with the practical details of nursing is quite essential for all girls aspiring to take up the responsibilities of wifehood and motherhood.

(H) An Ideal Boarding School or Residential College for Women.

The American psychologist Stanley Hall advocates an ideal scheme of education suitable for residential Institutions. A short summary of this is given below.

"The ideal Institution for the training of girls from 12 to 13 on into the 20 when the period most favourable to motherhood begins should be in the country in the middle of hills, the climbing of which is the best stimulus for the health and lungs, and tends to mental elevation and breadth of view. The dietary should be abundant, plain, and cooked with all the refinements possible in the modern cooking school, which should be one of its departments. Sleep should be regular with a fixed retiring hour and curfew, on plain beds in rooms of scrupulous neatness reserved chiefly for it with every precaution for quiet. Dress and toilet should be almost raised to fine arts and objects of constant suggestion. Girls need to go away from home a good part of every year to escape the indiscretion and often the coddling of parents and to learn self-reliance and a family dormitory system with but few, twelve to twenty, in each building to escape nervous wear and distraction. Exercise comes after regimen. Out of door walks and games should have precedence over all else. No girl is educated, who cannot dance, although she need not know the ball-room in its modern form."

‡ Adolescence Vol. II P. 638 to 647.

"There should always be some personal instructions at these seasons during earlier adolescent years. This should not be given by male physicians—and indeed most female doctors would make it too professional and the maiden teacher must forever, lack reverence for it—but it should come from one whose soul and body are full of wifehood and motherhood and who is old enough to know and is not without the necessary technical knowledge "

§ "*Domesticity will be taught by example in some ideal home building by a kind of laboratory method. A nursery with all carefully selected appliances, and adjuncts, a dining room, a kitchen, bedroom, closets, cellars, outhouses, building, its material, the grounds, lawn, shrubbery, hot-house, library and all the other adjuncts of the health, will be both exemplified and taught.*"

"The methods throughout should be objective, with copious illustrations by way of object lessons, apparatus, charts, pictures, diagrams, and lectures, far less book work and recitation, only a limited amount of room study, *the function of examination reduced to a minimum, and every thing as suggestive and germinal as possible.*"

"Hints that are not followed up; information not elaborated into a thin pedagogic sillabub or froth; seed that is sown on the waters with no thought of reaping; faith in a God who does not pay at the end of each week, month, a year, but who always pays abundantly some time; training which does not develop hypertrophied memory pouches that carry, or creative powers that discover and produce—these are lines on which such an Institution should develop. *Specialization has its place, but*

§ The Italics are mine.

it always hurts a woman's soul more than a man's. It should always come later, and if there is special capacity it should be trained elsewhere. Unconscious education is a power of which we have yet to learn the full range."

"In most groups in the series of ideal departments above suggested there should be at least one husband, wife, large souled, honourable, married and attractive, and, if possible several of them. His very presence in an institution for young women gives noise, polarizes the soul. He should not be more father than brother though. He should combine the best of each. The presence of large souled honourable men in an institution of women produces a wholesome atmosphere."

The outline of a humanistic and liberal education is given above almost in the words of the famous American Psychologist Stanley Hall. This outline will greatly help educationists in India in organising right kind of residential institutions for the education of future mothers and wives of the race.

Some of the Ideal Educational conditions are described in this chapter and organisers of woman's education, desiring to impart right kind of education to women, should as far as possible endeavour to maintain these conditions in any educational institution for women.

* The Italics are mine.

CHAPTER XVI.

Courses in Home Economics.

PART I.

(a) The System of Vocational Education.

Wifehood and motherhood is a great vocation. This vocation has its training like other vocations. *Education in *Domestic Science is such a training. Any system of Woman's Education must necessarily include the teaching of this subject. In India this subject is not as yet properly taught in all its branches.* The teaching of this subject must be properly provided for, in all the stages of education such as primary, secondary and higher.

There are two types of training colleges in India, one for the primary school teachers and the other for the secondary school teachers. Every teacher must be given some additional training in Domestic Science subjects such as sewing, cookery, laundry work, household crafts, hygiene and sanitation, home nursing and child care etc. In the training department of the §Battersea Polytechnic, a special four year course of training in science, as applied to housecraft, has been in operation for some years, and this has proved exceedingly valuable. This institution has organised very efficient courses, extending over a period of one to three years. Diplomas are granted for the following

* The words 'Home Economics' and 'Domestic Science' are used in the same sense.

§ An Ideal Institute in London for giving Courses in Home Economics. Battersea Park Road, London, S. W. II.

- (1) *Cookery, Laundry work and Housewifery.
- (2) Science applied to Housecraft.
- (3) Needle-work and Dress-making.
- (4) Advanced cookery with Cognate Science.
- (5) Millinery and Advanced Dress-making.

Battersea Polytechnic Institute conducts a special Training College for the training of teachers of Domestic Science. This training college has been in existence from the year 1894.

Proper teachers of Domestic Science subjects must be trained in the normal schools. This can be done by adding one or two years' intensive course in Domestic Science subjects, as an additional course to be offered by Normal schools. Candidates after Matriculation, taking only this course, can very well serve as Domestic Science teachers in primary schools. *The teaching of Domestic Science would never improve in schools, unless proper teachers of this subject are available.* In India proper text-books in this subject are in great demand. Foreign English text-books on this subject, though suggestive, are not of any great use in Indian surroundings and conditions. The whole subject requires proper adjustment and adaptation. Preparation of good text-book for teaching this subject is a great national work and it is high time now that educational bodies such as Women's Conference, Women's University and Seva Sadans apply their mind and money for undertaking this great national work in India. *The technique of this subject is not as yet developed, the practical laboratory work is yet to be properly arranged for, the teaching of the subject is*

* For syllabuses in these subjects, Read Battersea Polytechnic syllabus bulletin, p. 11, 12, 13.

yet to be co-ordinated to conditions in the home and family. The solution of all these problems requires great educational and administrative skill. It seems that the teaching of this subject must go on for some time without any trained teachers and the present available material, if properly used, is sure to give some results. Few suggestions are given here for properly organising the course of Domestic Science in the primary and the secondary stages.

(B) The teaching of Domestic Science in the primary stage.

In India compulsory primary education is defined as a primary education covering a period of four school years. Girls, in India, begin their education at the age of six and complete their so called primary education at the age of ten. Even this kind of inadequate primary education is received only by 3 per cent of girls in India. The compulsory primary education should extend over a period of seven years and in the last two years, i. e. when girls are above twelve years of age they are quite fitted to receive a sound education in Domestic Science. This course should include practical information about Sewing, Cookery, Laundry work, Household Management, Hygiene and Sanitation, Mother and Child-care. There is a tendency now in present schools to teach these subjects in a theoretical manner without any kind of laboratory work. An ounce of practice is worth a ton of theory is a good maxim to be strictly followed in Domestic Science Education. Girls must be made to do as much practical work as possible.

The scientific aspect of this subjects can be very well postponed to the secondary and higher stage of education. There is a great difficulty of giving practical demonstrations to the primary school girls and make them do practical work along these lines.

In a country like India the problem of providing facilities for instruction is much more difficult. School boards and the educational department ought to develop special Domestic subjects 'centres' for teaching cookery, laundry work and household management. To these 'centres' a number of elementary schools should be attached. The girls between the ages of eleven and fourteen should attend these 'centres' according to their convenience and the convenience of these 'centres'. In England such centres are started under the management of Trained Domestic Science Teachers. In this connection Miss M. E. Marden observes:—'The courses are arranged in several different ways. In some the girls attend for one-half day a week for one year; while in others the instruction is more concentrated and the girls take Domestic subjects every day for twelve weeks, or for two and a half days for twenty-four weeks. In some districts peripatetic teachers are employed. These spend from two to four weeks in one village, where a convenient room has been prepared for the classes, and the girls receive instruction for part or the whole of every day during the period in which the teacher is in residence. Another arrangement is for the teacher to spend one day a week in different villages, and yet another is the provision of travelling 'vans' which are really movable rooms, equipped for the teaching of Cookery and Housewifery. They usually remain for four weeks at one school, and serve the purpose of 'centres' during that period.'

There are some disadvantages in each of these plans, but each has its own advantage in the special condition of India. Some Railway companies in India have organised travelling 'vans' for demonstrating Agricultural Improvements. In the same way they should help the

the cause of Woman's Education; and the educational department should arrange the travelling 'vans' for teaching Cookery, Housewifery, Hygiene, Sanitation and Child-care. The Bombay Baby and Health Week Association has issued various pamphlets, magic lantern slides, posters, clay models, motion pictures suitable for the teaching of Hygiene, Sanitation and Mother and Child-care. *They should also include, in their propaganda, subjects such as Cookery, Household Management and Sewing etc. and prepare educational devices to teach these subjects successfully in primary schools. The health of the baby depends to a great extent on the mother's knowledge of scientific Cookery and scientific Housewifery. Domestic Science subjects really belong to the field of work covered by the Baby and Health Week Association. In addition to the work of conducting Baby Weeks for teaching Hygiene and Health of the Mother and the Child in several places, efforts should be made to organise properly the teaching of Domestic Science subjects and this teaching should be made compulsory in all primary and secondary schools and even in colleges of the country. This would be the best intensive propaganda regarding Hygiene, Maternity and Child-Welfare.*

Cookery.

In the cookery courses the principles and processes of Indian cookery should be taught to girls. The work should begin with the making of simple dishes and gradually proceed to other dishes requiring a higher degree of manipulative skill. This course should be concluded by a work of planning, cooking and serving of meals in the Indian fashion. The same equipment and utensils, that a girl is going to use in her homes, should be taken advantage of. The enumeration of advantages of electric cookers and gas ranges would be of little use in villages and towns where

these facilities are beyond the purse of poor parents. Standards of neatness, cleanliness and order should be maintained and economy of time, labour and material should be taught. New economical methods of labour should be demonstrated and parents should be interested in the work that a girl is doing in the school.

Laundry

The Laundry work should teach a girl new processes in home laundry-work. The girls should be asked to bring all kinds of materials and garments from their houses and these clothes should be washed and finished by simple and inexpensive methods. It must be demonstrated how laundry work can be carried in small houses without causing any inconvenience to other members of the house.

Housewifery

In Housewifery girls should be taught different methods of cleaning and keeping in order the various utensils, furniture and fittings of a home. The periodical cleaning of a model house maintained for the school work should be undertaken by the Housewifery teacher in co-operation with her class. The girls should be given practical experience in house-keeping, planning and cooking the daily meals of a family. Simple lessons in the care of infants, young children and first aid should also be included. The staff of a girls primary school should secure a well furnished house from the School-board and the girls should be asked to do the work of this house and in lieu of this, formal class-work should be dispensed with.

Schools are closed for vacation for a month or more every year. The school house can be turned into an Ideal Home. The female staff can keep this Home in an ideal

manner with the help of senior girl students who want to learn housekeeping.

In school vacations four weeks concentrated mixed course of Cookery, Laundry and Housewifery can be given by turn to senior girls by trained Domestic Science teachers.

* The Bombay Presidency Baby and Health Week Association has published different suitable charts, posters and pamphlets for teaching subjects such as Hygiene, Sanitation, Baby and Mother care. Models, Maps, Slides and Films are also made available for teaching these subjects by this Association. The primary schools and Domestic Science teachers should fully avail themselves of the material for making these subjects interesting to their students.

(C) Teaching of Domestic Science in the Secondary Schools.

The present curriculum in the secondary schools is very crowded and unless it is over-hauled to suit the needs and requirements of adolescent girls, there is no hope of reorganising the present Domestic Science Course on a scientific basis. The Bombay University has made this as a voluntary subject and hence very few girls are attracted to it. The Women's University has made this subject a compulsory one but laboratory methods are yet to be evolved to make the course thoroughly practical and useful to the girls of the secondary schools.

In the secondary schools there are seven standards and in some schools there are six. The work in Domestic Science subjects should be fully coordinated with the teaching in Elementary Sciences in

* For list please refer to supplement 1 in the Appendix, and for a list of books in Home Economics please refer to supplement P in the Appendix.

the secondary stage. The elementary science of Botany Zoology, Chemistry and Physics should be taught as applied to the household needs and requirements. Sciences should be made more attractive to girls by showing their practical application to Domestic Work. Girls must realise that a working knowledge of Physics and Chemistry will result in more complete mastery of house work.

In the primary stage Domestic Science is suggested to be taught in its broad outline and the practical aspect of it has been emphasised. In the secondary stage this standard of teaching should be raised and its correlation with science should be more effectively carried out. Throughout the whole secondary course, Domestic Science should be taught as a subject in itself, treating the underlying Scientific principles more or less incidentally as their application arises. For doing this work successfully four periods to six periods per week should be assigned to the teaching of Domestic Science and this work should be entrusted to selected science teachers who are trained in Domestic Science methods.

The Domestic science courses in secondary and college stage are not as yet properly organised. Educationists have to face the task of working out proper syllabuses to suit Indian conditions and requirements. Much thought and investigation is necessary for evolving proper syllabuses of different subjects in Domestic Science. It is always safe to start with the experience of other countries and adapt their syllabuses to our conditions and requirements. *Domestic Science syllabus should be worked out by different Expert Committees.* In the following pages some approved syllabuses are given and it is hoped that these would prove highly suggestive to conductors of woman's educational Institutions, who are engaged in

developing a right kind of syllabus for their educational work for women. * The syllabuses given here need not be blindly adopted, but they should be studied properly and this critical study would help any one in developing right kind of courses in Domestic Science. A bibliography of Domestic Science literature is given in the Appendix and this would greatly help educationists, engaged in drafting Home Economics Courses in India.

(D) A proposed syllabus of Home Economics
for secondary schools.

(1) A Course in Needlework.

Course of Training for Visiting Dressmakers and needlewomen.

"A Course of Training has been arranged for Women Students who wish to obtain work as visiting Dressmakers and Needlewomen at ladies' houses or in boarding-schools or institutions. There are good openings for really well-trained women. The training will begin each year in September and will finish in May. At the end of the Course an examination will be held and a certificate granted to successful candidates. Students will be required to do the home-work set by the teachers. The Course will include Dressmaking, Needlework, the Making of Children's Garments and certain branches of Upholstery.

"Students will be required to provide their own materials, though the garments required to be made during the Course may be executed for friends, &c. The total cost of materials should not exceed £8. Students taking

* This syllabus is only suggestive and requires modifications and alterations to suit Indian conditions and requirements. The following Syllabuses from (1) to (7) are taken from Battersea Polytechnic syllabus Bulletin.

training should have had a good general education and have some knowledge of plain needlework.

The classes will be held in the Afternoon- and Even-

SYLLABUS — Dressmaking.—Drafting of skirts, blouses, bodices, and sleeves. Use and adaptation of patterns. Cutting out and making of skirts. Cutting out and making of blouses (shirt fancy and lined) and jumpers. Cutting out and making of children's frocks. Renovations of materials used in Dressmaking. Renovations to skirts and blouses. Machining.

Needlework.—Pattern making of all kinds of adults' and children's under-garments and infants' garments. Cutting out and making under-garments. All stitches and processes used in plain needlework. Darning, patching and renovations. Marking. Decorative stitchery.

Children's Garments.—Measuring, drafting, cutting and making children's outdoor garments. Coats and knickerbockers for boys and girls. Renovations, alterations and repairs.

Upholstery.—Cutting and making loose cretonne and zebra chair and settee covers, fancy pillows and cushions, window curtains, lamp shades. The repair of mattresses.

Ladies' Tailoring.—Drafting, cutting and making a coat and skirt.

The above items will be done under the direction of the teacher, partly in class and partly at home.

Battersea Polytechnic Domestic Science Department Bulletin No. 31 With slight alterations and additions the Course may be adapted to Indian conditions in secondary schools

† (2) A Course in Cookery.

1. *Chemistry of Food and Experimental Cookery.*
 “The syllabus will include lecture-demonstrations on carbohydrates, fats, proteins, mineral salts, vitamins, the composition and use of raising agents, the scientific principles underlying various methods of cooking. These subjects will be considered from scientific, culinary and dietic points of view. The class will be given opportunities for practical work and time will be allowed for the consideration of subjects suggested by members of the class. The work throughout will be of an elementary nature.

2. *Vegetarian Cookery*:—Principles underlying a vegetarian diet. Substitution of simple vegetarian for meat dishes in an ordinary menu. Food values of vegetables, nuts, etc., as compared with meats. Uses of vegetarian fats. Practical work will include the preparation of the following;—Soups, fish and meat substitutes. pies; dressed vegetables, salads; pastries, sweet and savoury; supper and breakfast dishes. Use of wholemeal in bread, puddings, cakes.

3. *Preservation of Fruit and Vegetables*—Household and Institutional methods of Bottling Fruit and Vegetables. Pickling of vegetable. Sauce and chutney making. Canning of fruit and vegetables. Jam and Jelly making. Fruit juices and syrups. Drying of fruit, vegetables and herbs. Crystallizing of fruit.

4. *Invalid and Vegetarian Cookery*.—Choice, preparation and serving of meals for invalids and convalescents. Foods suitable for milk, light and special diets. Making of invalid soups and beef teas, beverages, hot

* Battersea Polytechnic Bulletin P, 25. With alterations the course can be adapted to Indian conditions.

and cold sweets, jellies, etc. Suitable methods of cooking fish, meat, sweetbread, eggs and milk. Value of semi-digested foods, peptonising, etc. Making of bread and cakes.

5. *Tea Room Cookery*—Beverages—Tea, Coffee, Chocolate, Iced Drinks, Fruit Syrups, etc. *For Household*, Vienna, Dinner Rolls, Salted Lard, etc. *Scones*—Plain, Milk, Currant, Afternoon Tea, Well-baked, Dropped, etc. *Cakes*—Large Fruit Cakes, Small Assorted Cakes, Sandwich, etc. *Sandwiches*—Meat, Fish, Fruit Nut, etc. *Assorted Dishes*—Fruit Salad, Creams, Aspics, etc. *Ices*—Vanilla, Strawberry, Neapolitan, etc.

6. *Cakes and Sweet-making*—Cake and Pastry Recipes—Foundation Mixtures. *Icings*—Glacé, Butter, Fondant, etc. *Sweets*—Sugar Boiling, Fondant Chocolate Dipping Caramels, Fudge, Marzipan, Coconut Ice, Marsh Mallow Peppermint Creams, etc.

City and Guilds of London Institute and Household Cookery Syllabus.

7. *Soups*:—Stock, Broths, Pure'es. *Fish*:—Boiled, Fried, Grilled, Re-heated dishes. *Meat*:—Roast, Boiled, Stewed, Fried, Re-heated dishes. *Vegetables*:—Greens, Root Vegetables, Salads. *Puddings*:—Boiled, Steamed, Baked. *Pastry*:—Short, Suet, Rough Puff, Flaky. *Bread, Cakes, Biscuits*.

8 Syllabus for Advanced Cookery.

Hors d'Œuvre:—Various. *Soups*:—Consommé's, Pure'es, Creams, Bisque. *Fish*:—Soufflé's, Dressed Salads, Mayonnaise. *Entrées*—Mutton and Veal Cutlets, Beef Fillets, Quenelles, &c. *Sweets*—Hot Puddings, Creams, Jellies, Pastries, &c. *Savouries*—Various."

(3) A Course in Laundrywork.

" SYLLABUS.—Washing and finishing Woollens, including Sports Coats, Jumpers and Serge Skirts. Removal of various Stains Washing and Finishing White Cottons. Folding of Simple Undergarments. Starching and Ironing Muslins, including Cushion Covers and Blouses. Treatment of Frills by Goffering and Crimping. Starching and Ironing Table Linen, including Afternoon Tea-cloths, Table Napkins and D'Oyleys Washing and Finishing Silk Blouses and Jumpers, including Artificial Silk. Washing and Finishing Coloured Cottons, including Prints, Cretonnes, Chintz and Embroidered Articles. Washing and finishing various kinds of Lace, including Real Lace (black and white), machine-made Lace and Curtains. 'Getting-up' Infants' Robes, Coats and Bonnets. Starching and Ironing Collars and Cuffs Washing and Finishing of Eiderdowns, Wool Rugs etc. Use of various Dyes Simple Home Dyeing.

(4) A Course in Housewifery.

" SYLLABUS—Principles to be observed in the Cleaning of Metals. Recipes for Polishes. Construction and Cleaning of Coal, Gas and Oil Stoves. Reading of Gas and Electric Light Meters. Cleaning and Care of Kitchen Utensils. Method and Order in Washing up. Care and Cleaning of Household Brooms and Brushes. Care and Cleaning of Wood—plain, painted and polished. Preparing and Staining Floors. Choice, Care and Cleaning of Carpets and Linoleums. Removal of Stains and Revival of Colour. Measurement of Floors. Cleaning and Care of Stone as found in the house. Construction and Care of the Sink. Daily and Weekly Attention to Rooms. Choice and Care of the Linen Cupboard. Cleaning and Storing of

Winter Clothing, Hot Water Supply Care of the Larder and Storeroom. Management of Vegetable Waste. Proper Storage of Food. Cleanliness in the Preparation and Cooking of Food Preservation of Foods Economy in Cooking Time, Fuel, Food Materials. Household Accounts. Marketing—Choice and Prices of Food Simple classification of Foods. Food Values. Vitamins. Planning and Cost of Meals. Diets suitable to the Age, Occupation and Income of the Consumers.”

(5) A Course in Household Handicrafts

“SYLLABUS — *Simple Household Repairs*.—Choice, Care and Use of Tools. Washers on Taps. Lall Valves Cleaning Cisterns. Soldering. Mending Glass and China. Fixing Plugs in Walls. Repairing Electric Lights and Electric Bells. Simple Carpentry. Use of Glue-pot. Simple Repairs to Furniture, Castors, etc. Repairing Sash Lines. Glazing and Regilding Picture Frames. Use of Labour-saving Devices, such as Lacquer, Paint, Enamel. Caning and Rushing of Chairs, etc. Repairing Carpets, Rugs and Linoleums. *Personal Repairs* - Mending Shoes. Renovation of Suede Shoes. *Wall Decorations*.—Repairing Walls. Papering. Distempering. Staining. Painting. *Handicrafts*.—Rushwork, Raffawork, Basket-making, Leatherwork. Home Dyeing. Stencilling. Batik-work.”

(6) A Course in Upholstery.

“This Class is intended to prepare students to take positions as improvers in workshops, or to earn a living by

¶ With alternations and additions eminent Courses can be prepared to suit Indian conditions and requirements

undertaking Upholstery work in their homes, in private houses, or in institutions.

SYLLABUS:—Welting and Stouting in Morocco Leather, Cutting out, making up, cording and trimming of Window Curtains, Bed Curtains and Bed Draperies, &c. Cutting out and making up all kinds of Pelmet, Pannelled Valences, Window Draperies, &c. Cutting out and making up the different kinds of Window Blinds and Casement Blinds. Making up, including the putting together, of Loose Cases for Sofas, Easy Chairs, Settees and various other articles of Furniture. Cutting out and making up of Mattress Cases, Feather-bed Ticks. Bolster and Pillow Cases. All kinds of Locking and Stitching and Trimming of tight covering of work in men's shops. All kinds of Fancy Pillows, Cushions and Lamp Shades. Carpet Work and Felt Work.”

(7) The Child-care.

* Syllabus—Physical care of the child. Some Problems in Physical, Mental and Emotional Development of the child. Fundamental Errors in child-training. Some Practical advice. Sex and The child. Health of the child. Methods of child-education.

The syllabuses in Needle work, Laundry-work, Cookery Housewifery and Household Handicrafts, Upholstery and Child-care are given here as tentative courses only. They may be improved upon in consultation with experts. Courses in Hygiene, Sanitation, First-Aid, Home-nursing are generally included in the Domestic Science Course for secondary schools. The syllabuses of these courses, being given in various books available in India, are not given here for want of space.

* For further suggestions, read the book, 'The Child and the Home,' by B. Liber published by Vanguard Press, New York.

Many persons are inclined to think that Domestic Science is Hygiene with a little Cookery and Laundry work thrown in. But this is far from the truth. It is Science applied to Home-making. It is regularly a Scientific Art branching in four directions namely, Food, the House, Clothing and the Care of Children. As the Sciences of Agriculture Engineering and Medicine require laboratories and special colleges for imparting efficient instruction in these Art, so also the science of Home-making is in need of fully equipped laboratories where home and child problems would be studied by women for the betterment of the race and nation.

The Domestic Science Courses are generally taught in India in the last two years in some High schools. There are very few trained teachers; no laboratory work is insisted upon and the teaching is to a large extent theoretical. There are various difficulties of accomodation, equipment, want of good text-books, trained teachers etc. (Girl's schools, however, should try their best to remove these difficulties. The educational department and the various educational Institutions should cooperate with one another, in organising Domestic Science 'Centres' suitable for the teaching of these subjects. Peripatetic trained teachers or supervisors should be employed and they should be held responsible for supervising Domestic Science teaching in a certain area. The provision of well equipped travelling vans may be made for the teaching of Cookery and Housewifery. A central Ideal Home may be developed and conducted by two or three secondary schools cooperating together and this Home can be used by the senior girls of the secondary schools by turns, as a training ground for Housewifery. The Boarding House or Hostels can be made use of as the Ideal Home required for this purpose.

A complete course in Domestic science is here outlined in all its details. The successful teaching of this course is not an easy affair and many adjustments will have to be made in the literary and overcrowded curriculum of the present-day secondary schools. The Present Matric Course requires to be over-hauled and unless this is done there is no hope for any successful introduction of Domestic Science teaching in secondary schools.

‡ A List of Desirable Abilities to be Acquired.

Home Economics in Secondary Schools.

How much should a girl taking high school Home Economics be able to do? The following list of abilities has been accepted by a group of high school teachers in the state of Alabama U. S. A. You may add to it.

It is suggested that the list be mimeographed or copied by the girls in their note books. Three columns should be made at the left 1, 2, 3, and checked by the girls as follows:-

Check in column 1 when she is satisfied that she appreciates the importance of achieving the ability.

Check in column 2 when she has started to do it.

Check in column 3 when she knows that she can do it because she has done it in a satisfactory manner.

Upon completion of courses in different subjects a girl should be able to

Clothing.

1. Make and revise a clothing budget for this year.
2. Select suitable sewing tools.

‡ Manual of Home-Making Education for High schools P.20.21.
Published by Department of Education, Alabama State U. S. A.

3. Use thimble, scissors, needle, tape.
4. Keep personal accounts six months.
5. Thread Machine, fill bobbin, stitch straight.
6. Make school slip.
7. Make school combination suit or knickers and one other undergarment,
8. Launder well muslin and knit undergarments.
9. Mend muslin and knit undergarment.
10. Be familiar with the growth of cotton and manufacture of plain materials.
11. Identify fifteen common cotton materials telling name, use, width and approximate price.
12. Clean and oil machine.
13. Make two cooking uniforms with collar and cuffs.
14. Dry clean simple garments.
15. Mend silk and wool by patching and darning.
16. Darn hose, mend runs.
17. Take good daily care of clothing.
18. Remove grass, mildew, ink, iron rust, fruit and coffee stains.
19. Make a school dress with set in sleeves.

Foods.

20. Keep weight within 5 per cent of normal.
21. Plan food for self meeting individual needs.
22. Keep a weight chart for self six months.
23. Plan a week's menu which was used at home.
24. Buy food for home use two weeks.
25. Plan, prepare and serve supper at home for a week.
26. Plan, prepare and serve 6 breakfasts or three dinners.

27. Plan, prepare and pack school lunch for a month.
(if lunch is carried to school)

28. Make and follow a plan of work in getting meals.

29. Work out best way of getting home dish washing done.

30. Care for dish towels at home for two weeks.

31. Plan and take charge of cleaning of home kitchen one Saturday.

32. Understand, regulate and clean home stove.

33. Make 3 glasses of jelly, scoring 85 or more.

34. Measure accurately in food preparation.

35. Follow directions in using a recipe.

36. Keep kitchen clean and orderly while at work.

37. Keep self clean while preparing food.

38. Follow accepted standards in table manners.

HOUSE.

39. Rearrange kitchen to be convenient.

40. Care for kitchen floor, walls and windows.

41. Launder table linen.

42. Make a bed and care for bed and bedding.

43. Provide some recreation for the family weekly for six months.

44. Assist in cleaning up of the grounds.

45. Plan improvement of home grounds and begin work on it.

46. Plan improvement of home and begin work on it.

47. Remove paint or varnish.

48. Paint or varnish one piece of furniture.

49. Select material for sheets and pillow cases.

50. Select material for bedroom curtains.

This list of fifty abilities can be improved upon to suit Indian conditions and requirements. Unless teachers in Home Economics keep before them some ideal of developing definite abilities in their students, their teaching would never become thoroughly practical.

CHAPTER XVII.

Courses in Home Economics. Part II.

(E) The provision of a Diploma and A Degree in Home Economics.

Domestic Science is the oldest of sciences. It is the science of living and it may aptly be called the mother of all sciences. The very existence of man depends on food clothing, home comforts, early education and these basic factors of life are more neglected than any other aspects of human existence. *In the early days Domestic Science was neither 'Domestic' nor 'scientific'.*

The broad elementary scientific principles are useful to humanity, only on account of their practical application to daily life. To be really useful, all sciences must be domesticated as distinguished from their academical aspect. In a girl's school or college pure science may be taught as a voluntary subject but the compulsory subject of science must be taught as applied to household needs and requirements. Similar adaptations should be made even in the case of boys. Boys, in case the education of Domestic Science is made compulsory for them, would turn out to be better companions of their wives.

In India traditional housecraft is not so useful in living the modern life, and besides it is entirely dominated by irrational customs and unhygienic conventions. Even educated men and women in India think that Domestic Science is an empirical science and it can be best learnt in the student's own home. This is a fundamental mistake com-

mitted by social reformers and educational leaders of the present times. Young India desires to develop the art of living on a more scientific and rational basis. A healthy change in the outlook is required in the present system of housecraft, which at present is a source of disease, unhealthy living, deterioration in health and physique, and the neglect of education of the child. The nation-building programme requires the right kind of training and upbringing of the younger generation. This can never be achieved unless the wives and mothers of a nation are given proper training and education for improving the future race. Compulsory teaching of Domestic Science in girl's schools and colleges ought to be one of the chief items in our National Educational Schemes. No solid progress can be made in politics and social reform, unless we improve the wifehood and motherhood of the nation.

Every profession and occupation has a place in the University system of Education. Various training colleges have been organised and degrees and diplomas instituted in different occupations and professions and this system has greatly raised the status of professions and occupations such as nursing, midwifery, teaching etc. The vocation of a housewife has not, as yet, attracted the attention of any Indian University. The status of this profession is not lower than any other profession in the world. The University of London and many Universities in America have instituted B. Sc. degrees in Domestic and Social Sciences. The London University grants a diploma in Domestic Science for non-matriculate students who complete the course of the B. Sc. degree examination. In London The King's College for women, and the Battersea Polytechnic are maintaining up to date and fully equipped Domestic Science Departments. The latter offers diplomas and certi-

ficates in subjects such as Cookery, Laundry, Housewifery, Needlework, Dressmaking, Advanced cookery, Millinery and Advanced Dress-making. In America every Agricultural college maintains a fine and up to date Domestic Science Department and in addition to it subjects such as dairy, fruit-gardening, canning etc , are efficiently taught.

It is high time for the Indian Universities to organise similar courses. Educated Indians experience great difficulties in the choice of suitable wives. For the present they can choose their life-companions from the two groups only.

The larger group consists of girls who are uneducated but who can cook and sew. The second group is smaller, nay even infinitesimal. Girls from this class, though highly educated in the modern sense of the term, rarely have as much knowledge as their illiterate sisters as regards cooking and sewing. An educated wife in India can speak English fluently and take part in social functions. Their husbands are required to engage servants for doing the household work which should better be done by their wives. In this connection Mrs. Rosalie Acland, a graduate in science, recently observed:—

* “The smaller group of High school and University products is a disgrace to the educational system as it exists in India. (Not that its errors are peculiar to India.) * *A University career except for the unusually gifted Indian girls is absurd.* She is, in the first place, unable to stand the great physical and mental strain, (enhanced by her having to learn in English), and in the second place she is certain to marry. She should therefore be trained for marriage. The present High School education is not suitable. Trigno-

* Refer to an article “India's New Problem ” by Rosalie Acland, Times of India Daily Edition. July 1929.

metry would not cook a tasty meal, and a study of the classics would not cure the baby's tummy ache. *Where were our senses that we ever allowed such a school curriculum to be introduced into our girls' schools? If vocational training is advisable for boys, how much more so ought it to be for girls?*" Here the writer has sounded a note of warning. In case prominent Indian ladies come forward in numbers and criticise the present man-made curriculum, many improvements will be inaugurated in the present system of Woman's education, which at present is wholly irrational and unscientific.

A High School Diploma in Housewifery ought to be instituted by all Universities in India. The guardians of girls are greatly infatuated by the present Matriculation and efforts should be made to create a sufficiently attractive examination corresponding to the present School Final. An examination for a High School Diploma in Housewifery is sure to prove more attractive and practical for the majority of girls in the secondary stage. This Diploma can also prove useful to all normal school students, who aspire to become Domestic Science Teachers in the primary schools. This proposed Diploma examination should lead to the B.Sc. degree in Domestic and Social Science in the college stage. The present Universities should institute such a degree and follow the lead of London and American Universities. Non-matriculate students, completing the syllabus of this degree examination, should be given a college Diploma in Domestic Science. The degree course in Domestic Science should be completed in a period of three years and all the instructions in this course should be given through the medium of the vernacular, with English as a compulsory second language. The proposed Degree and Diploma

§ The italics are mine.

courses are sure to raise the status of Domestic Science as a profession and a career. Girls, desiring to become Domestic Science teachers in the secondary schools, will surely prepare for the degree course in Domestic Science. Tentative syllabuses for these Degree and Diploma courses are given below :—

(F) High School Diploma Course in Domestic Science.

Following courses are proposed for the High School Diploma examination.

- (I) A course in Domestic Economy, Hygiene and child-care.

A tentative outline of such a course to be taught in secondary schools is already given in Chapter XVI, under the heading (C) 'Teaching of Domestic Science in the Secondary Schools'.

- ¹(II) A course in Elementary Physics and Chemistry.

- ²(III) A course in Elementary Drawing.
or A course in Elementary Music.

- ³(IV) A course in Elementary Education. (Theory and Practice).

- (V) A course in Physical Exercises and Games. (Theory and Practice).

TEXT—(1) 'Syllabus of Physical Training for Schools, Published by Board of Education, London.

(2) 'Physical Training for the Elementary Schools' by Lydia clerk. Bang H. Sanborn and Co., New York.

* These courses are appointed as voluntary subjects for the Entrance examination of the S N. D T. Indian Women's University. For syllabuses of these courses, refer to "A Prospectus of studies for the Entrance Examination" published by the Registrar S.N.D.T. Indian Women's University. Deccan Gymkhana, Poona City.

§ (VI.) A course in Elementary Nursing and care of the Mother. (Theory and Practice). Text—American Red cross Text Book of Home Hygiene and Care of the Sick. Jane A. Delano, K. N. Published by P. Blackston's Sons and Co. Philadelphia, U. S. A. Many suitable text-books are now available on this subject, that can be used as texts.

(VII.) A course in the Care of the Child. Text:—'The child and the Home', by Liber, published by Vanguard Press, New York.

(VIII.) A general course in keeping Home-Accounts, ordinary business of Banks and Life Insurance companies, useful information about Law related to the Home and the Family, general knowledge of civics and Indian Administration.

Instruction in these courses should be both theoretical as well as practical and should be imparted through the vernacular of the student. A girl, who has completed her third English standard, may be admitted for such a Diploma Course and the course may be spread over four school years. Many girls who have neither the means nor the aptitude for college education would willingly and profitably go in for such a Diploma, which is sure to increase their efficiency as mothers and wives and also as teachers of Domestic Science. Girls who have completed their regular normal school training course of three years, can study for this diploma course by putting an additional work of two years in the normal school or high school.

§ Please refer to a 'List of Materials' published by the Bombay Presidency Baby and Health Week Association, Bombay No. 4. Poona Seva Sadan Association has published some important books on this subject.

The Entrance Examination of the S N. D. T. Women's University, the Matriculation of the Bombay University, the normal school certificate examinations should be sufficiently elastic to co-ordinate with one another in giving due credit to student's work done and completed at the time of other examinations. The newly proposed Diploma course should be duly recognised by the different examination Boards. There are many similar courses required by all these examinations and a student completing a course for the Diploma examination, need not appear again in that subject required for the Normal School certificate, Entrance or Matriculation. What is required is the standardisation of different courses, measurement of the intellectual work done by the credit-mark system, elasticity of examination rules, and co-ordination of different teaching departments in a Normal, High and Primary Schools.

America has achieved a great deal in the administrative branch of education and the teaching and learning of different courses have greatly improved during the modern times. English need not be a compulsory subject for the Diploma Examination. It may be compulsory for those students who intend to appear for the B Sc. degree in their college course. The courses in other High school subjects are also not required for this examination.

This course may be easily taught in any well-equipped High School, teaching for the Entrance of the S N. D. T. Indian Women's University or the Matriculation of the Bombay University, with a few additional arrangements. In many girl's high schools the first three courses can easily be provided for, without any additional equipment. A course in Elementary Teaching can be studied and practised in a Normal school. Practical work in Elementary Nursing and Care of the Mother may be done by attending for a month some good maternity hospital and a child-welfare centre.

A course in physical exercises and games will have to be provided for. Special arrangements will have to be made for the courses No. VII and VIII. It is not very difficult to make arrangements for all these courses, in case a sufficient number of students are available to pay a slight extra fee. Hospitals, child-welfare centres, Normal schools and the newly proposed Domestic Science Education Centres are expected to cooperate with one another in the teaching of these courses.

† A List of Desirable Abilities to be Acquired.

What should a girl taking Diploma Courses in Home Economics be able to do? The following list is prepared by a group of teachers in U. S. America. You may wish to add others. Upon completion of different courses a girl should be able to do

Family Relations.

1. Practice good sportsmanship in living and working with others.
2. Cooperate in maintaining a happy wholesome home atmosphere.
3. Cooperate in the work of the home.
4. Cooperate in providing recreation within the home.
5. Select and direct recreation for young children.

Home Management.

6. Make and use a working schedule herself.
7. Make a usable household schedule for all Saturday work at home.

† Taken from 'Manual of Home-Making Education for High Schools', published by Department of Education, state of Alabama U. S. America.

8. Keep household accounts for one month.
9. Make a tentative family budget with the help of her mother.
10. Find out a better way of doing any six home jobs.

Foods.

11. Plan family meals meeting common special diet needs.
12. Buy foods used at home for one month.
13. Plan for the care of food in the home for one month.
14. Plan meals for children of pre-school Age.
15. Plan menus used at home for one month.
16. Prepare and serve one meal a day during this month including at least four dinners and six suppers.
17. Serve a simple formal meal.
18. Use table manners in keeping with accepted standards.
19. Adapt recipes to special family needs.
20. Change recipes to use other materials.
21. Can fruits and vegetables.
22. Plan meals for sick in the home.
23. Prepare and serve food for the sick in the Home.

Child care and Training.

24. Appreciate the inheritance and environmental rights of a child.
25. Secure reliable information concerning child care and Training of young children.
26. Assist in the care and training of younger children.
27. Give younger children a square deal.

Clothing.

28. Be well groomed.
29. Dress suitably and becomingly for all occasions.
30. Revise last year's clothing budget and live by it.
31. Purchase common ready made clothes.
32. Do simple making over of clothes.
33. Test for silk.
34. Test for wool.
35. Identify five common wool fabrics, and ten common silk fabrics, telling name, use, width and approximate price.
36. Launder coloured cotton clothing.
37. Launder washable silks.

Desirable abilities should be developed in girls who desire to enter the careers of wifehood and motherhood. The list given above can be improved upon. Domestic Science teachers can very well now ascertain the worth of their teaching by examining whether the students are cultivating desirable abilities in Home Economics. *Good wives and wise mothers are not mere words without any meaning. The words connote many desirable abilities and capacities in Home Economics. Right education has the power to develop these abilities in future wives and mothers of the race.*

* Score Card for Home Economics Department.

The Plant, measured by	...200
(a) Two rooms above basement and well lighted, heated and ventilated.	.....50

* Manual of Home-Making Education for High Schools. Such score cards are useful in ascertaining efficiency of the Domestic Science Departments. These are useful for inspectors of Domestic science teaching.

(b) Equipped with minimum standard equipment.	.....50
(c) Library of fifty standard books.	.....50
(d) Clean and orderly with adequate storage	.....50
The Teacher, measured by	...200
(a) Preparation. Completion of a 4 year approved teacher training course in Home Economics.	.....50
(b) Teaching ability. Work carefully planned and adapted to the community and to the individual needs of pupils.	.....50
(c) Professional attitude. Attendance at school of Instruction, other professional meetings, attitude towards administrative officers and general school activities.	.....50
(d) Personal characteristics. Practices home economics teachings, is interested in her work, cheerful, courteous, industrious and tactful.	.....50
Attitude towards home economics, measured by	...200
(a) Work of girls in the department.	...100
(b) The interest, co-operation and respect of the school authorities, other teachers, pupils and parents.	.....50
(c) The per cent of girls taking home economics.	50
Influence in the home, measured by	...200
(a) Personal use of home economics by the class members.	.....50
(b) Home projects which solve definite home problems.	.....50

(c) Co-operation of family in home improvement programme.	.....50
(d) Effect on other members of family.	.... 50
Influence in the community, measured by	...200
(a) Instruction in elementary grades.	.....50
(b) Community home improvement programme...	50
(c) Co-operation in community activities.	.... 50
(d) Evening class.	.. ..50
	<hr/> 1000

SELF RATING CARD FOR HOME ECONOMICS GIRLS.

This score card is useful for testing the efficiency of Domestic Science students in a High School or College.

This was worked out by a group of vocational home economics teachers in Alabama State, America.

I. Personal appearance.	...200
A. Personal grooming.	100
1. Dress.	
(a) Suitability to occasion.	...10
(b) Suitability to wearer (color, styles).	10
(c) Wears clothes well (neat and comfortable.)	...10
2. Underwear.	
(a) Suitability to occasion.	...20
3. Hose.	
(a) Care of hose (cleanliness and mending).	...20
4. Shoes.	...30
(a) Care, suitability to occasion.	

B Cleanliness.	...100
1. Care of skin.	...20
2. Care of teeth.	...20
3. Care of hair.	...20
4. Care of nails.	...20
5. Cleanliness of clothes.	...20
II. Health.	20
A. Practice of health rules.	...100
1. Wash teeth twice daily-dental inspection.	...20
2. Bath three times weekly.	...20
3. Six glasses water daily.	...10
4. Eight hours consecutive sleep.	...10
5. One hour exercise daily.	...20
6. Good posture.	...20
B. Good general health.	...100
1. Regular attendance at school.	...20
2. Appetite-eats breakfast.	...20
3. Correct weight for height and age.	...20
4. Attitude toward prevention of diseases (inoculation, vaccination.)	20
5. Freedom from colds and other common contagious diseases.	...20
III. Attitude toward life.	...200
A. View of life.	...50
1. Cheerfulness.	...30
2. Enthusiasm.	...20
B. Manners and conduct.	...50
1. In class room.	...20

2. On play ground	...10
3. In the home	. 20
C. Honesty.	.50
1. To self.	...20
2. To others	30
D. Self-reliance.	..50
1. Initiative.	.50
IV. Contribution to home life	. 300
1. Ability to do home duties.	
2. Do duties at home.	
3. Helping improve the home	
4. Realize the importance of recreation in home for all family.	
V. Contribution to community.	...100
A. Helping with community activities— school, church, and civic activities	...1000

(G) College Degree and Diploma Courses in Domestic science

English and American Universities grant B.Sc. degrees in Domestic Science. Our Universities also should institute similar degree and diploma courses. In the case of the degree examination the studies should be spread over a period of three years and in the case of the diploma the period should be two years. Girls may be allowed to take two years course as a voluntary subject if they so choose and in that case they should be entitled to an art's degree with an additional diploma in Domestic Science. For the degree course, English may be a compulsory second language, if required.

The Battersea Polytechnic offers two types of courses such as Type A, and Type B. Type B course includes Type A and require three years for completion. The Type A requires two years and it can be developed as a diploma course in India. These courses are very suggestive and they can be easily adapted to Indian needs and requirements, with necessary additions and alterations. The courses are given here as they are taught in London.

* Home Economics.

SYLLABUSES FOR COLLEGE.

(H.) Syllabus of Course 1. (Type A.)

TWO YEARS.

Housewifery, Laundrywork & Cookery, with Cognate Science.

"Housewifery:—Selection of a house—discussions, criticisms and construction of plans—the housing problem—general construction as affecting the housewife. Water supply—drainage—disposal of refuse. Artificial heating and lighting—the construction and management of cooking stoves, *e.g.*, coal-gas-oil-electric stoves. Selection, care, application and renovation of wall and floor coverings. Furnishing—selection, care and cleaning of household furniture, appointments and utensils. Daily, weekly and Spring cleaning. The preparation of home-made cleaning agents. The selection care and renovation of household

* Battersea Polytechnic conducts a training college for teachers of Domestic Science, Course 1 is devised for students who wish to obtain appointments in Elementary schools. But this course can be introduced as a college diploma course in India or college voluntary course in Home Economics. After additions and alterations, it can be adopted to Indian conditions and requirements.

linen and clothes. Labour-saving devices. The routine of household management—division of incomes—family budgets—rates—taxes—banking—investments. The management of the sickroom—treatment of ordinary ailments—poultices—fomentations—disinfection. The care of infants and young children. Home carpentry, upholstery, household repairs and subsidiary crafts, *e.g.*, cane, leather and metal-work.

Laundrywork:—The choice, price and use of laundry utensils and apparatus. Labour-saving appliances and their uses. The washing and “getting up” of all articles of household and personal linen. Washing and finishing fine articles, blouses, muslins, laces, &c; crimping and goffering frills. Treatment of colours, loose and fast dyes. Washing and finishing articles of silk, artificial silk and wool. Starching and ironing collars and cuffs. The use of disinfectants and bleaching agents. The management of a family wash. Special treatment of serges, gabardines &c., in the laundry. Use of sal-ammoniac and glue in the laundry. Washing of eiderdowns.

Cookery.—The management and use of various types of stoves, including the “Smoothtop,” “Richmond,” “Sugg’s Westminster,” and “New World” Gas Cookers. Cooking by means of electricity—Jackson’s Electric Cooker. The use of the “Multi-Cooker” and the “Perfection” oil stove. The selection and preservation of foods. The chief culinary methods as applied to meat, fish, cereals, vegetables, &c. The principles underlying the primary processes in relation to the cooking of animal and vegetable foods. The choice and preparation of meals, taking into consideration income, season, climate, and the age, health, and occupation of the consumers. Soups, Fish, Meat, Pastries, Puddings, Bread, Biscuits, Cakes. Dishes for invalids, convalescents, and

vegetarians. Jam-making. Pickling. Bottling and drying of fruits and vegetables.

Physics.—Physical measurements: length, mass, weight, specific gravity and density. Temperature and its measurement. Expansion of solids, liquids, and gases. Quantity of heat. Specific heat and latent heat. Solidification and evaporation. Humidity. Radiation, conduction, and convection of heat. Heat and work.

Chemistry (Theoretical and Practical).—Air: experiments on ventilation. Water: solution, solubility, crystallization, natural waters, hardness of water. Elementary chemical theory; acids, alkalies, salts. Some characteristics of common household metals, tarnish, and methods of cleaning. Soaps. Bleaching agents. Disinfectants and antiseptics. Textile fabrics. Borax Ammonia. Laundry blues. Carbon and its oxides. Carbonates and bicarbonates. Flame, coal-gas, fuels. Starch, sugars, alcohols, acetic acid. Proteins. Fats. Vitamins. *Certain typical Foods*, as milk, butter, cheese, eggs, flour, bread, meat and meat extracts, vegetables. Patent foods. Tea, coffee, cocoa. The principal changes taking place in the preparation of foods. Yeasts, moulds, and bacteria as affecting household work. Preservation and sterilization of foodstuffs.

Physiology as applied to Hygiene.—General anatomy and physiology of the body. The functions of the organs and the conditions under which they attain their maximum efficiency.

Hygiene.—This subject will be dealt with under the following sections: Soil, water, air, and ventilation, heating and lighting. Sanitation of the home. Disease: (a) causation, (b) prevention. Food and Dietetics. Personal hygiene. Hygiene of the infant.

Hygiene of the School Child:—Importance of early detection of any departure from health. Infectious diseases. Respiration, correct methods of. Circulatory system. Malnutrition. The skin: its functions. Common skin affections. The eye. Common defects of vision. The ear. Deformities. Speech defects. The nervous system.

Principles of Teaching:—Need for study of child. Some fields and methods of psychological investigation. Laws of attention and true relation between attention and interest. Training of powers of observation. Mental images and imagination. Association of ideas and condition favouring memory. Nature of thinking. Consideration of some methods of teaching. Laws of learning. Habit and the acquisition of skill. Child's inherited tendencies to action. Discipline and class management. Personality of the teacher. Emotional development and growth of sentiments. Nature of true freedom. Value of self-directed activity. Training of the will. Characteristics of different stages of development. Individual differences. Intelligence tests. Aims of education and value of Domestic Science work. Some modern educational experiments. Brief survey of Elementary schools. Conduct of demonstration lessons and practical classes. Arrangement of schemes of work and time-tables. Equipment of rooms for Domestic Science classes."

Blackboard Drawing as applied to the teaching of Domestic Subjects.

Voice Production.

* (I.) Syllabus of Course 2. (Type B.)

THREE YEARS.

This Course will include Course I and, in addition,

Science applied to Housecraft.

"Physics.—Elementary light. Photometry. Reflexion and refraction at plane and spherical surfaces. The eye, and aids to vision. The spectrum.

Elementary Magnetism and Electricity—including electrostatics, current electricity and use of electricity in the household.

Chemistry Lectures.—(A.) *Inorganic Chemistry*.—Brief outline of history of chemistry. The laws of chemical combination. The atomic theory. The molecular theory. Certain non-metals and metals and their principal compounds.

(B.) *Organic Chemistry*.—The preparation, properties, and chemical relationships of the principal hydrocarbons, alcohols, acids, esters, etc., in the fatty and aromatic series. The carbohydrates: fats: proteins. Urea, uric acid. Caffeine. Enzymes and enzyme action. Colloids.

The above to be taken in broad outline only, and with special reference to the chemical knowledge required in the Physiology and Hygiene Courses, and for the elucidation of household processes.

* In Battersea Polytechnic Course 2 is intended for students who wish to obtain appointments in Technical Colleges, High Schools, and other Secondary Schools. Course 2 including course 1 can be used in India as a degree course of Home Economics. The course B including course A will provide a sound education for girls desiring to take a B Sc degree in Home Economics. This course can be adapted to Indian conditions and requirements.

Laboratory.—Volumetric analysis; estimation of some bleaches and disinfectants, as sulphur dioxide in solution, formalin, hydrogen peroxide, chlorine in bleaching powder. Estimation of carbon dioxide in the air. Elementary water analysis. Simple qualitative analysis and some gravimetric exercises. Preparation and properties of certain typical organic compounds described in the lecture course.

Chemistry applied to Household processes.—The work of this course consists mainly of a series of experiments designed to investigate more fully than in the previous courses; (a) the changes taking place in certain typical operations in cookery and laundry work; (b) the nature of the materials employed; (c) problems arising from time to time in connection with housecraft; (d) sterilization of utensils and preservation of foodstuffs, with some study of the moulds, yeasts, and bacteria most commonly affecting foodstuffs.

Hygiene :—

Sanitation.—Soils as building sites. Sanitary construction. Sanitary fittings and appliances, Hot and cold water supply. Lighting, heating and ventilation installations. Drains and drain plans. Rural sanitation.

Adolescence.—Reproduction. Evolution of parenthood. The girl. The boy. Mental and physical development during adolescence. Personality of teachers. Out-of-classroom influence. Direct instruction. Character building.

Care of the Infant and Young Child.—Feeding. Importance of sleep, rest and cleanliness. Commoner ailments.

Industrial History.—Growth and decay of different forms of industrial organisation. The Manorial system. Development of town life—composition and functions of Craft Guilds. The fifteenth century enclosures and the

rise of the woollen industry. The Mercantile System—the regulation of trade and industry by the State. The treatment of the problem of destitution and of unemployment in the sixteenth century. Tudor industrial legislation. The rise of Banking and the Credit System. The Agrarian Revolution of the eighteenth century—the effect of enclosures on production and status. General characteristics of the Industrial Revolution—mass production and the rise of the wage-earner. Structure and function of trade unions. Minimum wage legislation. State machinery for the purpose of conciliation and arbitration.

Civics.—Characteristics of the British Constitution. Conventions of the Constitution. The Crown—its powers in theory and in practice. House of Lords—its composition and powers. Functions of a second chamber. House of commons—its composition and powers. Qualifications for the Parliamentary franchise. Cabinet system—its rise and development. Most important powers of the Secretaries of State and Heads of Departments—new departments. The Judiciary. Justices of the peace, their appointment, administrative and judicial functions. Courts of Criminal Justice. Civil Courts. Local Government Areas—methods of election and powers of local government authorities and officials. Organisation of public services—Health, Education, Poor Relief. Government of London. Discussion of suggested reforms in local government.

Visits, whenever possible, to be arranged in illustration of lectures.

Principles of Teaching.—General mental changes characteristic of adolescence. Significance of certain instincts and need for their expression and sublimation. Physical development. Parenthood. Heredity. Emotional and in-

tellectual development. Importance of environment in relation to growth of ideals and development of character. Responsibility of the teacher. Methods of teaching and discipline suitable for adolescent classes. Value of Domestic Science and certain other studies to the adolescent girl. Survey of existing schemes of continued education in England and elsewhere. The Adolescent in industry.

Practice in Teaching.—This will include teaching in day technical and secondary schools and in evening classes. Observation of lessons given by experienced teachers and by students, discussion of lessons, schemes of work."

To the Degree and Diploma Courses given above, a course in child-care and Training should be added. This is a very important course. The world has made great studies in child-care and knowledge about child-development. Every educated woman ought to know a great deal more than what she knows about her own child.

(J) A syllabus of a course in child-care and training.

In the year 1913 American Home Economics Association proposed that the subject of Home Economics be divided into four main divisions: 1 food, 2 clothing, 3 shelter, 4 household and institutional management. A course in child-care was included under the fourth heading and was not taught as a separate course.

In the year 1920* Merrill-Palmer school was established. It was in this school that home economics students first had access to a nursery school where children could be observed under expert guidance. The underlying principle of Merrill-Palmer school is "*the preparation of young*

* Merrill-Palmer School is doing very splendid work in the state of Michigan U. S. A.

women physically, mentally, and morally for the responsibility of motherhood and the care of children."

Following the lead of the Merrill-Palmer school, many colleges and Universities in America established nursery schools. Iowa State College of Agriculture was the first state college to establish a nursery school as a training centre where college women might have the opportunity to study child-development as part of their college training.

In America now 23 colleges have opened nursery schools in which home economics students have opportunity for training. The American Home Economics Association caused a survey of the courses taught under the name of 'child care' and published a report in the year 1925. The following syllabus is taken from the report published.

(K.) A Syllabus in child care and Training.

Physical Care:—General care of the mother, baby, and child; feeding, bathing, clothing, sleep, handling, common diseases of maternity and childhood, minor ailments, and their treatments, defects, diseases of nutrition, accidents and infant mortality.

Physical Development:—Growth before birth, physical characteristics at birth, physiological differences between child and adult, height-weight index, development of teeth bones, muscles, head, chest.

Mental Development.—Activities of the child at various ages, standards of development, feelings of inferiority, self-consciousness, attitudes towards authority, reality and phantasy, self-expression, repression, dependence, mental tests, and wise use of various levels of intelligence.

Emotional Development.—Love, Fear, Anger. Jealousy, Heterosexual development.

Social Development.—Child's relationship to other members of the family, to his peers and adults outside his family, use of money, fair play, loyalty, and Courtesy.

Moral Training.—Character education, spiritual development, religion and establishing ideals.

Environmental factors.—The home and family, responsibilities of family members, family ideals, standards of hygiene, qualifications of parenthood; public protection of children, general laws, types of children needing public protection, and their care; organisation sponsoring child welfare.

Education of the child.—Habit Training, management, training, discipline, educational materials.

Behaviour Problems:—Feeding and sleeping problems, the cause and treatment of temper tantrums, enuresis, excessive fears, fighting, masturbation, nail-biting, negativism speech defects, stealing and thumb-sucking.

These topics cover the various important phases of child development. Indian Universities should start nursery schools and provide training centres where college students might get opportunities to study child development as part of their college training. The principle of teaching these courses is now accepted and a great work of reorganising and reinstallment of the present syllabuses should be taken seriously in hand by educationists who care to bring about real reforms in the present-day woman's education in India.

* "The Merrill-Palmer school co-operates with the public schools of Highland Park, Michigan, in maintain-

* 'Child Development and Parental Education in Home Economics' published by American Home Economics Association P. 40, 91.

ing a nursery school as a part of the home economics department of the Highland Park High School. The nursery school occupies a house located on the street back of the high school, easily accessible to the High school students. The course is open to juniors and seniors, and is required for graduation. Each girl has an opportunity to observe and assist in the nursery one whole day a month for five months. This gives an opportunity to understand the full regime of the child's day.

" Groups of high school girls are assigned each day to the nursery school and are given regular duties which are rotated so that each girl has a chance for a wide variety of contacts with children. The girls help supervise the cloak room, assist in the bathroom and toilet, with the preparation and serving of luncheons, and with the games and out-door play. The children have a light mid-morning luncheon, and a heavy noon meal, and have their rest period and their nap in the afternoon. This experience is rich in opportunity for high school girls and they avail themselves of it eagerly. There are sixteen children in attendance and the school is open from 8-30 until 3:00 o'clock. The service in the nursery school is supplemented by discussion and readings. During the nap-time the nursery school teachers and the girls discuss physical, mental and emotional aspects of child nature and the environmental needs of children. This training is not designed for nursemaids or teachers of little children, but to give high school girls who will in a few years have homes of their own, some appreciation and understanding of the problems of child-care and how they can more intelligently be handled.

" The programme of the Merrill-Palmer school is based on the conviction that a woman should have, as part of her

education special instruction in the care and guidance of children. The school serves as a demonstration of the fact that such instruction may be so developed as to be worthy of the highest academic credit and resident courses are offered to graduates and senior students in colleges and Universities. Co-operative arrangements are made whereby students receive full credit from their own institutions for the quarter or semester of work done at the school.

"Courses are planned with two objectives :—(1) general instruction in the problems of childhood intended as an equivalent of a major course in college ; (2) specialized instruction in physical growth and development of young children, mental growth and development, preparation for nursery school teaching and parental education, arranged to meet the needs of individual students who may enroll for a semester or a year. A good deal of research work is done in problems relative to child development and parental education. The children are under the supervision of specialist in nursery school education who work in close cooperation with the psychologist and sociologist. Meals are planned and supervised by the nutrition department."

(L) Course for the B.Sc. Degree (Household and Social Science) and the College Diploma.

King's College for Women, University of London.

* Distribution of Subjects.

" For detailed courses, please refer to the Bulletin ' Household and social science Department ' King's College for Women, University of London. Rectangular brackets indicate the names of courses. Please refer to the Bulletin for courses under these abbreviated names given in brackets.

FIRST YEAR'S COURSE.

For the first (special Intermediate) Examination.

Biology (Lectures: 90 hours; practical 120 hours).
[Bi. 1.]

Chemistry (Lectures, 90 hours; Practical 120 hours).
[C. 1].

Economic and Social History (Lectures: 60 hours).
[E- 1 and E. 2].

Household Work (Lectures and Practical: 90 hours)-
[H. W. 1].

Physics (Lectures: 90 hours; Practical 120 hours).
[P. 1].

SECOND YEAR'S COURSE.

(a) Subjects of study for the second examination.

General and Economic Biology, General Biology: 30 hours. Economic Biology (2 terms only) (Lectures 40 hours; Practical 40 hours)- [Bi. 3 and Bi. 2].

Chemistry—Organic and Physical; (Lectures 60 hours; Practical 150 hours). [C. 2].

Principal of Economics and Business Affairs (Lectures 90 hours).

Teachers of Household Science (Group 1). [E. 3, E. 6, E. 7 and E. 8].

Institutional Administrators (Group 2). [E. 3, E. 4, E. 5, E. 6, E. 8].

(b) Subjects of study for the third (B. Sc.) Examination in Household and Social Science, to be begun in the Second year and continued in the third year.

Household Work (Lectures and Practical 250 hours).
[H. W. 2].

Hygiene (Lectures : 50 hours ; Excursions : 30 hours).
[Hy. 1, 2 and 3].

Physiology and Biochemistry (Lectures : 40 hours
Practical : 40 hours). [Ph. 1].

THIRD YEAR'S COURSE.

Compulsory subjects for all students.

Applied Chemistry and Experimental Hygiene (Lectures : 60 hours ; Practical : 210 hours). [C. 2]

Kitchen Laboratory (60 hours). [C. 4].

Hygiene (Lectures : 40 hours ; Practical : Excursions
and Child Welfare Work, 40 hours). [Hy. 4 and Hy. 5].

Bacteriology (Lectures : 22 hours ; Practical : 44 hours.)
[B. 1].

Physiology and Biochemistry (Lectures : 60 hours ;
Practical : 100 hours,) [Ph. 1].

Nutrition (Lectures : 10 hours), [Ph. 2].

Additional Subjects.

Group 1 (Teachers of Household Science).

Household Work (210 hours). [H. W. 3].

Group 2 (Institutional Administrators).

Institutional Management and some additional
Household Work (Lectures: 30 hours ; Practical : 180
hours). [H. W. 4].

The Practical work is arranged in the summer vacation
of the second year.

A College degree course in Domestic and Social Science
is given above. Besides the usual Domestic Science course,
it includes a necessary course in Social Science. Both the

degree courses given above are sufficiently suggestive for drafting a new course suited to the needs and requirements of Indian Women.

Teachers of Domestic Science are nowadays required in secondary and normal schools and girls receiving Diplomas and Degrees in Domestic and Social Sciences would be very useful for such posts to say nothing of their usefulness in the Home. The present B. A. and M. A. degrees are considered to be very valuable assets by the guardians of college-going girls. In every day affairs these degrees are of no use whatever and the new degrees in Domestic and Social Science would really be of use in solving many difficult domestic and social problems. Efforts must be made to persuade college girls to take up the Degree Course in Domestic Science.

In a college, aspiring to train women in Household Arts, there should be a fully equipped Domestic Science Department. In addition to giving instructions for the degree and diploma courses in Domestic Science, the Department should organise courses for Boarding School Matrons, Housekeepers, Cooks, Dress-makers, Needle Women, and Teachers in Dressmaking and Needle Work or Millinery. These occupations are fitted for women and there is a large class of untrained women, who are engaged in these occupations. Their status should be raised by the right kind of training and education. The Battersea Polytechnic offers various courses in these occupations and provides efficient training along these lines. In case Indian girls receive the right kind of training, they are sure to secure good appointments and even better pay than that received by ordinary primary school teachers. Some typical Battersea Polytechnic Courses are given below. They will have to be adjusted to suit Indian

conditions and requirements. Still the Courses, quoted here, point the way to many of our educational institutions for women, that are now solely engaged in duplicating the educational work done by ordinary schools and colleges for men in general.

* **Battersea Polytechnic.**

(L) Training for School Matrons and Housekeepers
Home life Course.

Training for Colonial Life.

ONE YEAR.

"Students are admitted in January. They are sometimes admitted to a Special Introductory Course of one term in September, but attendance at this Course does not reduce the length of the subsequent training.

The subjects included in the Course are: Cookery, Housewifery, Practical Housekeeping, Account Keeping, Laundrywork, First Aid, Home Nursing, Household Sewing, including simple Upholstery.

The instruction given is mainly practical. Full opportunities are offered to students to become thoroughly efficient in all sections of the Course.

There is a considerable demand for trained Housekeepers, School Matrons and Cooks. Good appointments are obtained by students who have taken this course of training.

Examinations are held at the end of the Course. Certificates are awarded to students who complete the Course satisfactorily."

* Battersea Polytechnic Bulletin, P. 16 and 29,

"Cookery-Dishes to illustrate the chief culinary methods: stocks, soups, fish, meat, vegetables. Puddings. Pastry. Bread. Cakes, biscuits Breakfast and supper dishes. Invalid Cookery.

Housewifery.—Cleaning and care of household utensils and furniture. Arrangement of work of a home. Marketing. Management of stores. Account keeping.

Laundrywork—The washing and "finishing" of household articles and of garments: woollen, calico, linen, muslin, silk, &c. Starching. Treatment of coloured articles. Removal of stains.

Household Sewing—Making curtains, blinds, cushions, carpets, &c Repairing garments and household linen, Blouse making.

First Aid—Elementary anatomy and physiology. Symptoms and treatment of accidents The triangular bandage and its application.

Home Nursing—The sick room. Infection and disinfection Details of nursing. The roller bandage and its application.

Institutional Housekeeping (Fourth Term)

Students who have not had any previous experience in Institutional Housekeeping are recommended to continue their training for a fourth term. During this term, arrangements are made for the students to work in specially selected institutions, *e g.*, Clubs, Colleges, Hospitals, in order that they may obtain some practical experience in catering and cooking for large numbers, and gain an insight into the methods employed in large institutions for ordering stores, keeping accounts, managing staff, etc."

Battersea Polytechnic.

(M) Course in Domestic Science for Girls between the ages of 16 and 18.

"This Course is specially arranged for girls who have just left school. The object of the course is to give a practical knowledge of Domestic Subjects for home use. The First and Second Courses cover a period of three terms in each year.

TIME TABLE

<i>First Year</i> —Cookery, Monday, 2-30 to 4-30
Needlework, Wednesday, 2-30 to 4-30.
Dressmaking, Thursday, 2-30 to 4-30.
<i>Second Year</i> —Dressmaking, Monday, 2-30 to 4-30
Millinery, Tuesday, 2-30 to 4-30.
Cookery, Thursday, 2-30 to 4-30.
For syllabuses see pages 25-27.

(N) Course in Domestic Subjects to prepare Students for Colonial Life

"This course is arranged for students who are unable to attend a full day course or day classes, and who wish to emigrate to the Colonies to take up positions as Home Helps. There is a demand for well-trained women, and good salaries are offered. Cookery, Housewifery and Laundry-work are essential, and either Needlework or Elementary Dressmaking, or both, are desirable.

TIME TABLE.

Monday	7-0 to 9-0	Cookery	For syllabus, see p. 25
Tuesday	7-0 to 9-0	Laundrywork	25-6
Wednesday	7-0 to 9-0	Housewifery	26
Thursday	7-0 to 9-0	Cookery	25
Friday	7-0 to 9-0	Needlework	27

(0) Course in Cookery for a Cook's Certificate (Plain).

"A Course in Cookery, to begin each year in September, has been arranged for students who wish to obtain a Cook's Certificate. At the conclusion of the course an examination will be held, and a certificate of proficiency awarded to successful candidates.

Conditions of Admission to Class—Only students complying with one of the following conditions will be admitted to the course :—

- (a) Students who have passed the City and Guilds of London Institute Cookery Examination.
- (b) Students who have attended a Course in Household Cookery at the Battersea Polytechnic for at least one complete Session.
- (c) Cooks with at least two years' experience in Domestic Service.

Examination :—At the conclusion of the course an examination will be held, as follows :—

(1) An oral examination. (2) A theoretical test. (3) A practical test, in the form of a Dinner. Each student will be expected to cook a Five-Course Dinner, and wash up some of the utensils used.

No student will be permitted to take the examination unless she has made 80 per cent of the possible number of hours of attendance.

TIME TABLE.

Wednesday	...	...	...	6-30 to 9-0.
Thursday	...	...	...	6-30 to 9-0.

SYLLABUS.—This Course includes the Management and Use of various types of Stoves, including Jackson's

Electric Cooker, Sugg's Westminster Gas Cooker, the Valor Perfection Oil Stove, etc. The selection and preservation of Foods, including Pickling Bottling. Jam-making. Chutneys. The chief Culinary Methods as applied to Fish. Meat, Vegetables, etc. *Stocks and Soups*—To include Household, Vegetarian and Fish Stocks—Breads, Purees and Soups. Management of Stock-pot—value of scraps in Diet—economy in use of Scraps. *Fish*—Filleting and Dressing of Fish in various dishes. Suitable Sauces. Shallow and Deep Fat Frying. Baked, Grilled and Steamed Fish. Dressed Crab. *Meat*—Boiled, Roast, Stewed, Grilled. The Boning of Joints. Roasting and Boiling of Fowls. Cooking of Tongues, Hams. Spiced Beef, etc. *Vegetables*—and simple Salads. *Sweets*. Hot and Cold. *Savouries*. *Pastries*—Including Suet Crust, Short, Flaky, Hot-water Crust. *Bread-making*. *Cake-making*.

Dishes suitable for Invalids, Convalescents, Vegetarians.

Theory—To include choice and storage of Food. Consideration of quantities. The drawing up of Menus for various seasons, etc."

CHAPTER XVIII.

* General Outline of Woman's Education.

Curriculum-making is a work for expert committees. The present curriculum in the primary, secondary and college stage is badly in need of overhauling. Some suggestions are given in this chapter and these will help educationists in reorganising present curriculums to suit the needs and requirements of Indian women.

(A) Primary Eductaion

5 to 12. Seven years' Course

Primary

Necessary subjects	Voluntary
1 Vernacular.	Group I-Elementary manual
2 History and Geography.	Training (Boys).
3 Nature study.	Group II-Elementary House-
4 Elementary Physiology and Hygiene.	hold Arts (Girls) such as
5 Household simple Arithmetic.	Sewing, Cooking, Laundry,
6 Elementary Music and Drawing.	Household Management and Child-care.
7 Elementary study of English (During the last 3 years of the Primary Course).	(For tentative syllabus, see pages 180 to 184).

* Please refer to the chart, explaining the outline, at the end of the Appendix.

The course should be identical for both boys and girls. It should be co-educational. Manual Training should be made compulsory for boys and household Arts and crafts for girls. The course should prepare the students for the sixth standard Government examination for girls. The syllabus of this public examination should be brought into line with the modern psychology and science of education. Seven years primary course should be made compulsory for girls instead of the present four years. In the seven years primary education the last three should be devoted to middle school education. At the end of primary education, there should be a kind of bifurcation into two different branches:-One leading to the sixth standard departmental examination, qualifying a girl for entrance in any normal school and the other leading to the 3rd English standard examination enabling the student to join a four year High School course. The normal school course should require three years and one or two years additional training should enable a student to qualify herself for a diploma either in Kindergarten, Domestic Science (teacher's course) or Handwork. The entrance requirements for a normal school should be raised higher than what they are at present.

After seven years primary course or at the end of the middle school there should be a natural bifurcation leading to the four different branches. There should be a Continuation School System giving these girls training in the following occupations by means of afternoon and evening classes and even by summer classes. A well equipped Primary Middle or a Normal School can undertake the work of these Continuation Schools. Different educational Institutions may also undertake the work of these Continuation Schools giving training in professions and occupations such as:—

(1) Housekeeper. (2) Governess. (3) Trained Cook. (4) Laundry-work. (5) Sewing and Dressmaking. (6) Fruit-growing. (7) Market-gardening. (8) Dairy-farming. (9) Poultry and Bee-keeping. (10) Stock-breeding. (11) Village Dai. (12) Health Visitor. Agricultural schools in the district may take up the work of training farmers' daughters for the Agricultural Pursuits mentioned above. There are good openings for these professions and occupations and the remuneration would be even better than that of a normal school teacher. In foreign countries there are many Continuation Schools for giving training to girls in different occupations. It is high time now that we develop our education along some practical and useful lines.

The other useful branch of knowledge after the middle school is that of medical work. The professions of Nursing, Midwifery, Compounding, Health-visiting are admirably suited to women. These courses can be given very efficiently in case two or three private hospitals combine and take up suitable students who have completed the English Middle School course.

The third useful branch of knowledge after the middle school education is Training in Housewifery. A special High School Diploma in Domestic Science should be instituted and it should be taught in all High Schools for girls. A tentative syllabus is given on page 202 and any girl taking such a diploma, is bound to increase her efficiency as an important member of any household establishment.

The fourth useful line is the usual high school course preparing a student for the Entrance or Matriculation Examination. After the middle school, the proper High School course should cover a period of four years. A girl beginning her primary education at the age of 5 would be completing her compulsory primary education of seven years

including three years middle school education by the time she is 12 or 13, and in case she joins a high school at that age, she would be completing her High School course by the time she is 16.

A close co-ordination of studies, the use of vernaculars as the medium of instruction, a school year consisting of nine months and other educational reforms would enable a girl to complete her secondary course by the time she is 16. In the High School Course the compulsory and voluntary subjects can be suggested as given in the following table.

Secondary Education.

12 to 16.

Compulsory Subjects

Voluntary Subjects

Compulsory subjects.—1 Vernacular. 2 English. 3 Civics and General knowledge of Indian and English History. 4 A course in Domestic Science, Hygiene, Child-care including a knowledge of elementary sciences such as

* In the case of secondary schools the ordinary school timetable consists of 30 periods per week, counting six periods a day for five days in the week, reserving Saturdays for weekly examinations, if required. A tentative division of periods according to subjects will be as follows:

Compulsory subjects:—Vernacular 6. English 10. Civics and general history 2. Home Economics 4. Music or Drawing 2.

Voluntary subjects:—2. voluntary subjects, carrying 3 periods for every voluntary i. e. 6 periods in all for voluntaries.

Thus in all 30 periods school work per week will be necessary and with the increased school year and school hours from 8-30 A M to 4-30 P. M; ample time would be available for organising compulsory physical exercise, School Assembly Hall Meetings, and other necessary school activities.

† This course is of a general outline nature and is different from the present courses of studies taught in the secondary schools.

Botany, Zoology, Chemistry, Physics as applied to household needs and requirements. A tentative syllabus is given on Page 184 under the heading (C) Teaching of Domestic Science in the Secondary Schools. 5 Elementary Course in Music or Drawing.

Voluntary subjects.—A group of any two can be selected for a period of four years. A list of voluntary subjects:—1 Classical Language or a Modern Vernacular 2 Physics and Chemistry. 3 Algebra and Geometry. 4 Hindi. 5 Geography. 6 Drawing. 7 Music. 8 Sewing and Needle-work. 9 Education (Theory and Practice). 10 *Nursing and Midwifery. 11 Pharmacy and Compounding 12 Household crafts, such as:—(a) Simple Household Carpentry. (b) Glazing and Regilding Picture Frames. (c) Caning and rushing of chairs. (d) House Decoration. (e) Raffia work and Basket-making. (f) Home-Dyeing etc. Any four of these crafts may be selected. 13. Physical Education. 14. The Art of Writing, stories novels etc.

The present arrangement of secondary education is not sufficiently elastic. After the middle school, many girls drop out and still all are educated for the blessed Matriculation. The different branches such as Continuation Schools, Medical work and Household Diploma in Domestic Science should really absorb majority of girls and the minority should really prepare themselves for the Entrance or Matriculation. In that case also the course of the Entrance or the Matriculation should be such as to suit the needs and requirements of women in general. After the middle school there are splendid openings in

* In the case of 9. to 14 both inclusive students may be allowed to select only one voluntary subject. These subjects involve more practical work and the students will be unable to complete the studies of two voluntary subjects as generally required and hence the general rule should be changed in the case of these practical subjects. Voluntary courses from 6 to 14 both inclusive, are admirably suited for Indian girls and High schools are expected to encourage the teaching of these practical subjects.

various suitable occupations and professions and the training and education of these should be properly taken care of by organising a net work of Continuation Schools in the country. There are splendid openings in the Medical Work also and the Seva Sadan Association in the Bombay Presidency has done excellent work in organising courses in Nursing, Midwifery, Health-visiting etc. Courses in Compounding should also be added, for the work of a compounder would specially suit many women.

In secondary education there is no necessity for making the study of Sanskrit or a Classical Language, History and Geography and a knowledge of Algebra and Geometry as compulsory subjects. A course of lectures can be given in Commercial and Political Geography and General History illustrated with magic lantern slides. These lectures should be given as a matter of general information. For the present in every secondary school three to seven years are spent in the compulsory study of Sanskrit, History, Geography, Algebra, Geometry. These subjects do not help the girl in any way. Elementary knowledge of Household Arithmetic which is provided for in the primary stage covering a period of seven years is quite sufficient for all ordinary purposes in life. *In the secondary schools the time at our disposal is very limited and this time, saved by eliminating the study of these subjects, can very well be utilized for other important subjects.* The study of these subjects such as History, Geography, Sanskrit, Mathematics may be provided for in secondary education by making them voluntary subjects. A knowledge of civics and general history of India and England is already provided for in the proposed syllabus.

The improvements suggested above should be brought about in the Matriculation course of the Bombay University and also in the Entrance course of the S. N. D. T.

Indian Women's University. The present unpsychological and irrational system of University examination should be entirely abolished and need not be continued even for a single day.

After the High School stage the College stage should begin at the age of 16 and should be completed by the time a girl attains the age of 19 or 20. Every girl completing the High School course, need not go in for the Arts course only. Various, useful branches of knowledge should be developed and the girls should be encouraged to take these branches of knowledge, suitable to *the needs and requirements* of women.

Anglo-Aurvedic Medical schools for girls, teaching a four years course should be organised. The present system of medical schools and colleges should include in their curriculum a thorough knowledge of the Indian system of Medicine. They should give instructions through the vernacular or better still in Hindi, so that the Institution may assume an All-India aspect. Special Medical Schools ought to be organised for girls only, with special equipment for teaching the science of midwifery and nursing. Indian women are unable to take advantage of the present system of Medical Schools and Colleges owing to various difficulties, economic and others. All these difficulties would be solved by organising Medical Schools on national lines.

All medicines are generally imported from foreign countries and crores of rupees are sent to the West every year. In this way the Swadeshi Industry of manufacturing Indian medicines has been strangled. This state of things should be changed and Schools of Pharmacy teaching the manufacturing of Indian Medicines should be started, along with the Medical Schools. Preparing indigenous medi-

cines is a great industry specially suited to women and this industry can be developed as a cottage industry

Different colleges for giving college degree or diploma in Education, Home Economics (Domestic Science), Music, Painting, Physical Education, Indian Theology and Comparative Religion, Vedic and Puranic literature can be organised to suit the requirements of women students in India. All these branches of knowledge are best suited for women and every University aspiring to educate women should organise efficient courses in these branches of knowledge, leading to a degree or a diploma. The period of study may extend to three or four years at the most.

The present Arts College course ought to be materially changed to make it in any way useful to women. There are two Arts College courses now offered to women, one by the Indian University colleges and the other by the Indian Women's University College. The newly proposed course has the following compulsory and voluntary subjects.

¶ College course- 16 to 19

Compulsory subjects,

Voluntary subjects,

* For a course in B. Sc. degree in this subject, see Pages 216 to 226.

¶ In the college work, periods in the following proportion should be assigned to different subjects.

Compulsory subjects:-Vernacular 4. English 10, Home Economics 4, Sociology 4. Voluntary 8. In all 30 periods of work per week will be required. 10 periods are assigned to English with a view to allow more time for developing general knowledge of English.

For further details, please consult the calendars of these Universities.

Compulsory subjects.—1 Vernacular, 2 English, 3 Home Economics. 4 Elements of sociology (including a knowledge of social service problems) and information about world's history with special application to India.

¶ *Voluntary subjects*—One of the following from the list given below.—1 Comparative Religion. 2 Pedagogics. 3 Music. 4 Drawing and Painting. 5 Journalism. 6 Library methods and Organization. 7 Nursing. 8 Psychological Medicine. 9 Needlework and Dress-making. (Advanced course). 10 Sociology and Problems of Social Service. 11. Physical Education. 12 A classical Language. 13 Physical Sciences. 14 History and Economics. 15 Ethics and Philosophy. 16 Mathematics. 17 Additional English. 18 Additional Modern Indian Language (vernacular). 19 Natural Sciences.

The voluntary courses from 1 to 12 are admirably suited to women and any college for women should develop first of all these courses, and should devote all its possible resources in making these courses popular with the student world. Men have sufficient time at their disposal for the various subjects given above. Such is not the case with women and hence the guardians of girls should spend all their available time and energy in preparing their girls for some practical vocation that will be quite useful to them in their after life. In the Indian Universities a course in Domestic Science of the Type A, Page 212, should be made compulsory for all girls in the previous and inter classes and for this they should be given the option of dropping any other course but that of English. It would be far better for the Indian Universities to offer these practical courses for both boys and girls, so that many students will

* Battersey Polytechnic Domestic science course Type A on page 212.

¶ University of London gives diplomas in the following subjects such as 2, 5, 6, 7, 8, 10. These subjects are eminently suited for women.

be encouraged to take up that voluntary course best suited to them to lead a better kind of life. It is a pity that the Indian Universities have not done anything along these lines as yet.

It is rather difficult for the present Universities to impart ideal education for women owing to following drawbacks.

(1) Foreign language is the medium of instruction and examination.

(2) Competition with boys in their examinations and degrees. This will put unnecessary strain on the constitution of women.

(3) Co-educational system.

The present universities cannot prohibit women from attending colleges for boys. Separate colleges for women may be established but very few students are likely to be attracted to these colleges, when every freedom is allowed for girls to receive co-education in case they choose to do so. The courses offered by the present Universities can be improved to suit the needs and requirements of women. Still there is a limit to the improvement and owing to the difficulties mentioned above an Independent University for Women will be better able to solve all the educational problems of Indian women.

An attempt is made to suggest special courses in Home Economics in chapters XVI and XVII. Such attempts would never succeed unless and until the questions discussed in chapter VII are finally settled. Half-hearted remedies are of no avail. In case the Ideals of Economic Independence, Sex-Equality, Freedom in Marriage and Occupations are considered suitable for both the sexes, uniformity in the courses of studies and sex-competition would be the natural consequences.

CHAPTER XIX.

A Plea for an Independent University for Women.

An Independent University for women has already been started in India and it is working for the last fourteen years. It is worth while for the readers of this book to know first hand information about the working of this University in India.

On the 7th July 1929, Prof. Karve, the founder of the Women's University, delivered a speech on 'Education of Women in India' at the East India Association in London. In her presidential remarks Lady Simon paid tribute to the selfless devotion of the inspired founder and observed that the men of India must realise that until the daughters of India take their place as educated and enlightened citizens, India's greatness would not be re-established. Prof. Karve in his memorable speech on that day gave his own reasons for starting an independent University for Women. The text of the speech is a scientific plea for a separate University. No better exponent than Prof. Karve can be found to advocate the cause of Women's University and hence the text of the speech is given below so that readers may form their own judgment about the work of the Women's University achieved so far and the short-comings of the movement if there be any.

* "If the leaders of opinion in Bengal are ready to recognize the supreme importance of a 'rapid development' of

* Taken from Indian Daily Mail. Saturday 3rd August 1929.

women's education and of an 'adaptation' of the system to Indian needs and conditions, and if they are willing to spend time and thought and money in bringing it about, the question will gradually solve itself. Otherwise there must lie before this country a tragic and painful period of social dislocation and misunderstanding, and a prolongation of the existing disregard for those manifold ills in a progressive society which only an educated womanhood can heal

This was the note of warning sounded by the Sadler Commission at the end of their remarks on women's education. What the Commission said of Bengal is equally true of the other provinces; everyone who studies the question of women's education in India is faced with this problem. † *Women's education must be developed not in leisurely fashion, but rapidly, in order to bridge the great gulf now existing between men and women in this respect.* How wide and how deep the gulf is may be gauged from the following figures taken from the Indian Census Report of 1921 and the educational statistics for 1925:

Among 1,000 persons of an age above five years 139 males can read and write. In case of females there are only 21 per thousand.

Among Hindu and Mahammadan women, this ratio is only 1 in every 63 and 1 in every 116 respectively.

As regards English literacy of every 10,000 inhabitants there are 160 men and 18 women who can read and write the language.

A comparative ratio of the number of boys to the number of girls receiving education at the various stages is given :

Indian
of reading

† The Italics in this Chapter are mine.

(a) Beginning of the primary stage	6 : 1
(b) End of the primary stage	11 : 1
(c) Beginning of the lower secondary stage	20 : 1
(d) End of lower secondary stage	33 : 1
(e) High School stage	83 : 1

This last figure was humorously commented upon by the Governor of the Punjab at a speech made in an educational institution. "Out of 83 young men who are taking their high-school education," remarked his Excellency, "only one can get an educated wife with whom exchange of thought and feeling would be possible: the other 82 will have to pass their lives either with uneducated or half-educated wives." How to remove this formidable disparity and to find the shortest and quickest way to the goal is the most vital question about women's education in India.

A Defective System.

Primary education or the education of the three so-called R's, though absolutely necessary, gives no culture; for this secondary and higher education are required. The present system of imparting such education in India was not naturally evolved, but was artificially created to supply a particular demand. It is defective and, even in the case of men, it has outgrown its utility. Instead of aiming at knowledge and culture, it aims at qualifying for a few employments, the field for which is now so full that the question of the unemployment of graduates is growing more and more acute. The system, if forced upon women, is bound to produce the same results. Again the social and economic conditions do not permit of spending the amount of time and money required by this system of education even in the case of boys—much less in the case of girls. This is one of the reasons why secondary and higher edu-

cation of women has not kept pace with that of boys. *An adaptation of the system, therefore to Indian needs and conditions is necessary if the education of women is to develop at a rapid pace.*

The present social and economic stage in India is not altogether exceptional. Other countries have been through it and have found the way out. For instance, Japan was under similar social conditions thirty-five years ago. Men's education had sufficiently advanced, while that of women lagged behind, and a gulf was distinctly visible between the two sexes. Some leaders of Japanese society, holding this gulf to be ruinous to their nation, devised a scheme of women's education, adapting their courses of study to the needs of the majority of their women and thus brought higher education within their reach. They started a separate University for women in 1900, and within twelve years marvellous progress was made. The number of girls' high schools, which was only 12 in 1900, went up to 182, and not less than 1,300 ladies graduated within this short period. But these results were only made possible by the changes introduced in the system of education of women.

A Foreign Medium.

The greatest defect in the present system in India is that, secondary as well as higher education is mostly given through the medium of English—a completely foreign tongue. Nowhere else in the world is to be found this unnatural process of educating people through a foreign language. Let Englishmen conceive of having to be educated through another language—say French or German—and then they will be able to realise the difficulties in the way of Indian progress. To learn the language for the sake of reading

and understanding its literature or for conversational purposes is quite different from having to learn every subject and to be examined in that subject through such a medium. Grammatical rules and subtleties of English idioms thus occupy a prominent part in every subject until the subject itself seems to become secondary. Examiners look less to the facts written by the candidate than to the correctness of the language in which they are presented.

This deification of English—even at the expense of knowledge—has been eating away the opportunities of culture of our young men and women under the present educational system. And still what is the result? Thousands of graduates have come from the chartered universities; but how small a proportion of them have been of use to the country? After spending much time and money at school and college, they are neither well-versed in English nor able to work for the country by spreading among the masses what they have learnt in English. It is hopeless to expect that this unnatural system will spread real education far and wide in the country. Whatever might have been the reasons which led to the introduction of the system, the time is more than ripe for it to be changed.

To make modern Indian languages the media of instruction and examination is the first adaptation needed in the present system of education. Heavy social and economic obstacles in the way of women's education must be taken into consideration. The system must be adapted to the needs of womanhood, and must be within its reach from the standpoints both of time and money. *Under the present system girls have to study all subjects prescribed for the boys, and in addition some others because they are girls. The strain proves too much and the majority succumb under it.*

Differentiation of Curricula.

often said that education knows no sex. I accept this principle so far as general culture is concerned. But when it is to make one more fitted for practical life, it makes different provisions to this end. If in the case of boys education as regards scientific, manual, literary and artistic subjects is deemed necessary, I see no reason why the same method of differentiation should not be adopted in the case of women in general. I do not propose to exempt women from following the courses of study for those who have the means to do so may be left to choose these courses and to compete with men on their own merits. They will be an ornament to society. But the number of such women will always be small. The majority will follow their own natural course of life, and it is necessary to devise a system for them. *It must not be the same as for men, but must differ from the ordinary men's system.*

I have admitted that women are by nature averse to hard subjects like grammar or mathematics, but are inclined towards the fine arts. I see no reason why they should be compelled to give up their natural inclinations and to follow subjects for which they have no liking. Under the present system in India such subjects are compulsory, with the result that many a woman finds herself hindered by stumbling-blocks and gives up the effort. Persons unable to get through the rigid examination in India, but who have taken degrees in foreign countries under a different system, are not rare. Why such persons should not be made optional in Indian Universities, why the fine arts should not find a place in their stead, is another question. I have tried to solve it in my own humble way. I am going to tell you how I did it.

‡ The Indian Women's University.

For the past thirty-two years I have been a worker in this field. I started near Poona a small widows' home with only two students in 1896. Poor, promising child widows were maintained and educated there. Sometimes unmarried girls related to these widows were also admitted. But the pressing applications of married and unmarried girls for admission necessitated the establishment in 1907 of a separate school for them. Some scholarships were provided in this school for those girls who promised to prosecute their studies by remaining unmarried till the age of twenty. A separate and practical course of studies was also devised for those girls who could not remain unmarried so long. For eight years these institutions worked separately but in 1915 they were amalgamated into one boarding high school for girls and women. The school still flourishes where it started four miles from Poona. It has become a self-sufficient colony of about 300 souls, with their own motor-bus, waterworks, grinding-mill, electrical plant, and other necessities of modern life.

At the end of 1915 I was asked to preside over the National Social Conference to be held in Bombay. I was thinking over the ideas to be put forward in my presidential address when I read an account of the Japan Women's University. *The booklet describing the work of this University gave shape to my ideas on the subject and I formulated my scheme for a separate women's university giving instruction through Indian languages with courses of studies suited to the needs and requirements of the majority of Indian women. The scheme was placed before the public on December 13, 1915 when I announced that the University would be started within a short time.*

‡ For further information see Tables I. K. L. in the Appendix.

It was a very daring assertion. We had no funds to back us. But we were strong in workers. A few M. A.'s of chartered Indian Universities—some of them having experience of teaching in Government and recognized colleges—were willing to work with me in a spirit of self-sacrifice. Then we had our combined high school which would supply us with a few students every year. With firm faith in the cause we started our work. Important towns in different parts of India were visited to enrol sympathizers. Electorates were formed, sixty persons were elected to form the Senate, and its first meeting was called on June 3, 1916, just five months and four days after the scheme was placed before the public. Forty three fellows attended the meeting, some of them coming from Lahore, Madras, and Mysore, and the University was formally inaugurated by that great Orientalist, the late Dr. Sir R. G. Bhandarkar, as the Chancellor. The Syndicate was appointed, courses of study were framed, the first entrance examination was held, six students from our school appeared, four passed, and with these four we opened the first year college class on July 5, 1916.

‡ Sir V Thackersey's Endowment

For four years we had very hard and tiring work to do, lacking both sufficient funds and sufficient students. But our patience bore its first fruit in 1920. *Here also the inspiration came from Japan.* The late Sir Vithaldas Thackersey had returned from his tour round the world with one of our lady students as companion to lady Vithaldas, and had been much impressed by what he saw of Japan Women's University and by what he heard about

‡ For the conditions of the late Sir Vithaldas Thackersey's Gift, see Table M, in the Appendix

our work from the lady student. He sent for me and put forward his scheme of laying apart for our University a sum of about £ 100,000 in $3\frac{1}{2}$ per cent. Government paper. After some negotiations the terms were settled and the Senate formally accepted the gift in June 1920, naming the University after the donor's mother Shreemati Nathibai Damodhar Thackersey, and making some changes in the constitution.

The gift is conditional. The annual interest of about £ 3,500 is to be annually received by the University for current expenses, but the corpus of the gift is to be handed over to the University when either the University is recognised by the Government as a chartered University or it raises a fund equal to the gift. This annual income enabled the University to expand its work. The University is at present in a position to spend £ 4,600 in conducting a college, a full high school in Poona and another in Bombay, and in giving grants-in-aid to one college at Ahmedabad, eight high schools and six middle schools in Maharashtra and Gujarat affiliated to and recognised by the University. In Baroda there is a high school and a college affiliated to, but not aided by the University. A normal school is also affiliated to the University which holds examinations and grants certificates to the teachers for primary schools. Nearly fifty women have thus gone out. Fifty seven ladies have graduated and about fifty are receiving their higher education in colleges. The number of students in high and middle schools comes to about 1,400. Though at present regular teaching institutions are in existence only for the Marathi and Gujarati languages, arrangements are made to examine in other Indian languages, e. g., Bengali, Hindi, Urdu, and Sindhi, such candidates being examined where they study by means of question papers and havin

an examination conducted under the supervision of some educational officers. The extension of the work depends on increasing our income, and the support we have had for so long from the Indian public gives us hope for the future.

Secondary Education.

I should add that the University is not exclusively devoted to higher education and research work. Its objects include the spread of secondary education far and wide. Not that the proper object of research is ignored: some of our students have worked and will work in that field. A few are also in foreign countries to prosecute post-graduate studies. But for the present, at least till secondary education is far more advanced, our main exertion will be in that direction. That is why our graduates are also working chiefly in the cause of secondary education. They have been instrumental in establishing and conducting high schools at various places. Some of them are working on responsible posts in other high schools. As many as thirty-five out of fifty-seven are engaged in educational fields, while the others have settled down to married life. *If the value of the movement is to be judged by its products, it may safely be said that the University has been a fair success.* The goal which the University seeks to reach is that of spreading a network of high schools on these lines throughout the length and breadth of India and of having at least one full college, if not a separate University, for each linguistic province. *Our work is not narrow in its scope. It is for all castes, creeds and religions and to all these in some way or the other it has been of service.*

I have already said that one of two conditions laid down by the late Sir Vithaldas for making his gift final and permanent is that of Government recognition. But the departures we have made from the established routine ren-

ders the support of Government a doubtful quantity. A question of principles is involved in changing the medium of instruction and examination. Further, the desirability of founding a separate chartered University for women may be considered debatable. There may be not a few differences of opinion as regards the courses of studies. It was therefore thought far better, as expressed in a letter by the great poet of India, Dr. Rabindranath Tagore, "to win the Government recognition in the end rather than pray for it in the beginning." The wheels of Government, laden as they are with innumerable burdensome responsibilities, are very slow to move in such matters, and as there had already been long years of neglect to establish such an institution, *we decided to make a beginning and gradually to work our way to recognition.*

Widespread Support

We may now be said to be fairly on our way. The education Department of the Bombay Presidency has recognised the equivalence of our normal school certificates to their own. The College of Physicians and Surgeons of the Bombay Presidency which controls the admission and examinations in medical schools has also recognised our Entrance examination as equivalent to other matriculation examinations of chartered Universities for admission to their schools. The Education Department of the Central Provinces also gave the status of a graduate of chartered Universities to one of our graduates. Government have been keenly watching our progress. Officials from the Governor to the educational inspectors have often paid visits to our institutions and given their personal contributions. A number of high schools recognised by our University receive grants-in-aid from the Education Department and local bodies, even when they gave instruction in

accordance with our syllabus and not that of the Government. All these facts indicate how the wind is blowing. *But how much time it will take before this ship safely reaches the destined heaven is a thing that time will reveal.*

Meanwhile we have not been idle. We have been trying to fulfil the condition of collecting an amount equal to Sir Vithaldas's gift. Nearly one-third of it has been raised, and as there is no time limit we hope one day or the other to secure the whole. Our policy has always been to approach thousands of people, poor as well as rich, and accept their tokens of sympathy in any amount even to the smallest farthing, which they can spare without feeling it a burden. I hope you will pardon me for having harped on my own lute. My only excuse is that I have submerged myself in this cause to which I hope to devote not only the little which I may have left of this life, but also other lives (if there be any) destined for me.

One final remark : *Mother India is starving educationally, and therefore like a famine-stricken person any food in the form of education which is not distinctly unwholesome must be welcome to her.* The present system of education will never be able, of itself, to provide for the whole of our vast country. Different experiments must therefore, be tried for a sufficient length of time until policy is shaped to a particular form. The work of spreading education far and wide can better be achieved by private agencies than by Government. Private agencies are less costly and appeal more to the people. Girls' schools can never flourish in India unless they are sufficiently backed by Government sympathy and support. Government must, therefore, be prepared to give a greater proportion of grants-in-aid to the girls' school in comparison with those for boys than in the past. Private efforts must be en-

couraged. I would suggest that Government should go out of their way to offer help even when unsolicited if they find any real work done in the right direction. Let me hope that this may be done, so that the women in India, the mothers of the future generation, may be educated throughout the country from the Himalayas to Ceylon and from the Arabian Sea to Burma.

CHAPTER XX

The Present Condition of Woman's Education in India.

A National Government alone can successfully inaugurate a system of National Education. The History of Education in foreign countries has often proved the truth of this statement. In India, the system of Government is gradually becoming National, but the rate of progress is very slow. Owing to political, economic and other reasons any national reform in Education has few chances of success though the reform so inaugurated has proved its usefulness by actual experience.

Political, social and educational wheels are moving very slowly in India and as far as real educational reform is concerned we are centuries behind the Western countries. Primary Education has not as yet been made compulsory and free. Occupational and Trade Continuation Schools are conspicuous by their absence. There is no vocational guidance, and no vocational bias is created in secondary education. The examination system, that was in vogue in the middle ages, still dominates our present-day Universities. Almost all the Universities in India are examining bodies and teaching Universities are yet to be evolved.

It is only reluctantly that research is encouraged in any branch of knowledge in our Indian Universities. Indian vernaculars are rapidly deteriorating, while the so called educational experts are discussing the pros and cons of giving education through the vernacular. *In short the*

educational atmosphere in India is quite vitiated and the condition of Indian students has become pitiable indeed.

Woman's Education is utterly neglected. The Department of education should really take lead in starting a network of secondary schools making a speciality of Domestic Science teaching. The secondary course of education should be overhauled and a Diploma in Domestic Science or Home Economics should be immediately instituted by the Indian Universities. The college course should also be re-installed on a more rational and sound basis, and Domestic Science courses should be made compulsory for all college girls. A new B. Sc. degree in Domestic and Social Sciences should be instituted by the Indian Universities. *The number of girls, studying in the Universities is rapidly increasing and in case the Universities do not take any step in the right direction, the prospective wifehood and motherhood of the nation is likely to be endangered for University Ideals.*

In the field of Woman's Education, the S. N. D. T. Indian Women's University founded by Prof. Karve is the only ray of hope though faint it is, as compared with the darkness of the firmament. Let it be said to the credit of this University, that it has brought about four fundamental reforms in Woman's Education.

(1) Education through vernaculars in the secondary and college stage.

(2) Making Domestic Science a compulsory subject for girls in both the secondary and college stage.

(3) The completion of higher education for girls before they are 19 or 20.

(4) The Compartment System of Examination.

¶ Please read the chapters XVI and XVII.

(A) Our Critics.

It is always good for any movement to have critics and admirers as both play their part in providing a stable basis for future growth. Leaving aside the admirers let us see what the critics have to say regarding this newly started independent University for Women in India.

Mr. K. Natrajan, a great social reformer observes:-

* " *The scheme does not deserve to succeed.* What it may do is to lead to divided counsels and to further postponement of progress along established lines. We can only hope that the diversion created by Prof. Karve's scheme will be over by the time the war comes to an end, when Government may be expected to do something."

¶ " We are opposed, and have been so all along, to the idea of a separate University for women. The sole object of a University is the promotion and advancement of learning. *There is no sex in knowledge.* A separate women's University has always seemed to us to be reminiscent of the mediaeval Hindu prohibition of sacred learning to women and shudras—a prohibition based in a conception that has degraded the position of women in Hindu society."

§ "From the first, we have made no secret of our opinion that the Women's University represented a *retrograde step in the movement for the elevation of the status of women in this country to something like equality with men.* The education proposed to be given in this University *was planned to suit the prejudices of the average Indian.* The concession to popular prejudice, however, has not helped to popularise the

* " Indian Social Reformer " 27th February 1916.

¶ " Indian Social Reformer " 20th July 1920.

§ " Indian Social Reformer " 30th June 1923.

University, which after so many years, and so much propaganda has on its rolls fewer women than are to be found in the Ferguson and *New Poona College. *The fact that those who think of the education of women at all seriously prefer the established Universities where at any rate the idea of the intellectual disparity between men and women is not emphasised as in the women's University.*

"The only other argument used to justify a separate Women's University in this presidency—was that the vernaculars could be used as the medium of instruction—*In our opinion, whatever justification there might have been for the women's University ten years ago, there is none at all at present when the Bombay University is making its courses of study more varied and elastic.*

"The women's University in Poona can best become a college affiliated to the proposed Poona University. *It is hardly worth while to maintain a separate University for the sake of 20 or 25 girls. The large sum of money at present spent on the University can better be utilised by making special provision in the Poona University for facilities for women students.*"§

In the year 1924 the Bombay Government appointed a Bombay University reforms Committee of the following members.

Sir Chimanlal Setalwad, (Chairman.)

MEMBERS.

1. Rev. E. Blatter.
2. Bar. M. R. Jayker.
- 3 Mr. H. P. Modi.

* Arts colleges in Poona affiliated to the Bombay University.

§ The Italics are mine

4. Mr. K. Natrajan, Editor Indian Social Reformer
5. Captain E. V. Sasoon.
6. Prof. K. T. Shaha.
7. Mr. Mirza Alli Mahamadkhan.
8. Sir Purshottamdas Thakurdas C.I.E., M.B.E.
9. Sir Phazalbhai Karimbhai.
10. Mr. A. B. Latthe.
11. Mr. L. B. Petit.
12. Mr. A. L. Coverenton: Director of Public Instruction, Secretary.

As regards the Indian Women's University the committee observes:-

"We have had the aims and objects of Mr. Karve's Indian University for women at Hingne Budruk explained to us by its supporters and we have read the reports of its progress. § *But a majority of the witnesses on this subject hold that a separate University for women is wasteful of money and effort and is likely to lower the standard of higher education for women. They think that co-education is a sounder principle at the University stage. Even those who are inclined to support the existing women's University admit that, if the use of the vernacular as a medium is in some degree admitted in the colleges of the University of Bombay and if provision of special options for women is made a separate University is totally unnecessary. We are agreed that a separate women's University is wasteful of effort and money, and that a woman's University with the vernacular as its medium is not in the interest of higher education of women in this presidency.—Moreover there is no evidence of any real demand for such a form of education.*

* The Right Hon'ble Shrinivas Shastri, P. C., while

* The Right Hon'ble Shrinivas Shastri is one of the members of the Senate of the S. N. D. T. Indian Women's University from the very beginning of the movement.

§ The Italics mine.

speaking before the Women's Indian Association at Madras on the 9th April 1929 said. "*I think the fundamental defect in Prof. Karve's scheme of an Indian Women's University is that it tried to isolate women from men. Formulating a system of education as though she had different tasks, totally different mentality and totally different destinies, there I think is the mistake lying at the very bottom of the whole idea.*"

There are two extreme views in the public about this educational movement. Leaders like Mrs. Besant, Sir William Wedderburn, Dr. H. S. L. Fisher, Vice Chancellor Sheffield University, Mr. C. F. Andrews, Sir Ravindranath Tagore have expressed their agreement with the movement. *The All-India women's conference in their first memorable session at Poona, has endorsed this movement as an effort on the lines advocated by the women's conference.*

Indian educationists, we are afraid, are not in touch with the social conditions of women in England and America as brought about by the education received by them. These conditions have been described in details by eminent scholars and experts like Havelock Ellis and Stanley Hall who have devoted their entire attention to the study of sociological problems. Or it may be that these educationists have not been convinced by the argument of these writers. *Whatever the case may be the fact remains that active efforts ought to be made to convince educated public opinion that the basic philosophy of the present-day woman's education is materialistic and psychologically and biologically unscientific. In case this is not changed, untold harm would be done to the Indian womanhood and the very existence and the continuance of the Indian Race would be endangered.*

Prof. Karve, in his autobiography, has given his substantial reasons for starting an independent University

for women in India. This autobiography is printed in marathi and hence the views expressed therein are not yet available for the larger reading public. *Looking to the prevalent misconceptions and misrepresentations about this university, more sustained efforts ought to have been made for their removal by the members of the Senate of this University.*

Many sympathisers of the movement seem to be under the impression that the present movement of the Women's University is a kind of *makeshift arrangement* or a sort of *temporary experiment*. They further think that it is founded merely to remove some defects prevalent in the existing statutory Universities. *On this basis, these sympathisers argue, that in case the existing statutory Universities were to teach all subjects through the medium of the mother-tongue and allow girls the option of taking music, painting or domestic science as voluntary subjects, then they do not see any necessity for the existence and continuance of an independent University for Women and would very gladly hail the day when the present S.N.D.T. Indian Women's University would be amalgamated with any of the existing universities. This attitude badly requires radical change in the right direction. If proper efforts are made this doubting attitude will change into a definite sympathy for the cause.*

No makeshift arrangements can solve the question of woman's education in India. The problem of woman's education can never be solved completely by the present statutory Universities. *The introduction of vernaculars as medium of instruction in the college stage, and the option of taking domestic science, music painting as voluntary subjects are not sufficient reasons for starting an independent university for women in India. English and American Universities have already introduced the above mentioned reforms in their*

educational system, yet the higher education in those countries has been adversely affecting maternity, marriage and family life of women. There are sufficient psychological, biological, economic and sociological facts which will prove the necessity for starting and maintaining an independent University for women of any nation in the world. The present book makes an humble attempt to place before the intelligent public some of these facts for their consideration.

Universities started and founded for the education of males are not in a position to impart an ideal education to women. The educational needs and requirements of males largely differ from those of females. *Competition between male and female students has generally proved harmful to the latter. Co-education of girls and boys introduces other difficult social problems. Owing to these and *other social and economic reasons Universities for men are greatly handicapped in organising courses suited to the needs and requirements of women, unless they encourage separate colleges for women and institute special degrees and diplomas in domestic science, for which men as a class do not compete. All these will be makeshift arrangements. The present statutory Universities can make these temporary arrangements no doubt, and to that extent alone they can help the right kind of woman's education. But girl students, studying in these Universities are generally fascinated by courses of studies intended for boys and the Universities as democratic bodies, are not in a position to prohibit girls from taking courses of studies intended for boys. Owing to these various complicated difficulties, it would be better for any nation to have some independent university for women, where they will get an ideal education*

* Read the first part of the Book for the explanation of these reasons.

without any danger to their prospective wifehood and motherhood. In case women are given all facilities for higher education, adapted to their nature, which is quite different from men, they would not be attracted in such large numbers by the present university educational system.

It is not study by itself but it is the present system of imparting education that is injurious to women. In case it is changed to suit the needs and requirements of women, it is likely to prove of very little use in developing real manhood, which requires different discipline, different studies and different ideals. A regime that makes a boy will wreck a girl and correspondingly a regime that makes a girl will make a boy effeminate.

It is really physically impossible to organise an educational institution like a University to combine in one system the different conflicting regimes that are required for a boy or girl. This difficulty is further complicated by the introduction of the system of co-education. In this system the principle of differentiation of curriculum, according to sex and career, becomes unworkable. This inherent defect in the male system of University Education cannot easily be remedied by any makeshift arrangements. The pernicious effect of the present system of education can only be reduced to its minimum by the establishment of an independent University for women. It is essentially in the interest of both men and women to have different Universities for both the sexes. The future investigations in biology, physiology, psychology and sociology will substantially clarify matters and till that time humanity will have to get experience by passing through a phase of doubt, error and misunderstanding of the real issues of Woman's Education.

This movement of starting and maintaining an independent University for women is not in any way an unnatural thing in the least. Women's Conferences, women's representatives, votes for women, separate railway compartments, schools and colleges and other separate arrangements for women are not looked down upon as agencies for isolating women from men. They are not only encouraged by many but also applauded. Notwithstanding these facts, it is surprising that efforts for starting an independent University for women are looked down upon in India by some reformers who are keenly pleading for the other separate arrangements.

Women's University is no longer an abstract idea. Thanks to the indefatigable energy and unconquerable devotion of the founder, princely gift of the Late Sir Vithaldas Thackersey and the generous help given by thousands of sympathisers from the length and breadth of India. This is well and good. *It is now to be seen how this movement can be nationalised and made a permanent feature of the Indian Educational System.* The following few suggestions are made in a friendly spirit and the organisers and sympathisers of this movement are requested to take them into consideration.

(B) The question of Government Recognition.

An Independent University for Women is already started in India and now all efforts must be made to make the movement *national, more efficient and more practical* than what it is now. *No one need look at this University as a personal or provincial achievement.*

The constitution of this University is broad and liberal, the senate is as representative as possible, electorates have

been organised to represent different interests. *The framework is thus completely democratic. Since this University has been dedicated to the country, the responsibility of obtaining a charter for its recognition rests as much with the nation as with the founders and organisers of the University.*

It is the duty of a civilized Government to help the spread of education by all possible means. The Indian Women's University has so far done so much for the cause of Woman's Education, that the government should of its own accord have recognised its efforts by granting it a charter. In our opinion the promoters of this University have not so far made any efforts for obtaining a charter, probably because they were not sure of the public support for their new departure in Woman's Education, its utility for the cause, it desired to serve and the general acceptance of vernacular as the medium of instruction in the college and University stage.

It would appear that their fears have been allayed and they have been convinced of the necessity and benefits of recognition in view of the various difficulties and humiliations experienced by the graduates of this University; since a *resolution was recently carried in the Senate of the University for appointing a committee inquiring into the questions of recognition. *In case recognition is asked for Government will have a chance of doing something more tangible than the mere expression of pious hopes and gratis benedictions. It is also up to our elected representatives in the Councils and the Assembly to bring pressure on the Government in this respect.*

* This resolution was passed by the senate of the S. N. D. T. Indian Women's University in June 1929.

(C) Residential University.

The S. N. D. T. Indian Women's University is not a residential University. Like the other Universities in India, it is for the present only an examining body. In spite of the many obvious advantages of residential Universities, in a poor country like India their organization is not a business proposition. In the case of women, secondary education is far more backward than it is with men and a residential women's University is out of question at least for some years to come. Similarly for the emancipation and education of woman, High schools, Arts colleges, Medical schools of the Anglo-Ayurvedic Type, Training Colleges, Colleges of Music and Painting and such other local institutions for women are of far greater importance than any central residential women's University. Such local institutions can easily be organised through local efforts and they may be then affiliated to a central non-residential women's University. These local institutions may be made residential in the time to come and these would provide excellent centres of education and would by their compactness engender an esprit de corps which may not be found in the larger Universities with differing faculties.

It is a mistake to suppose that the Women's University exists only at the head-quarters. The constituent colleges of this University may be spread all over India. In view of the fundamental unity of the Eastern Civilization all these different colleges will have common ideals and common ways of life. *To start different and independent Universities for women in the different provinces in India would be suicidal. Different colleges and Housewifery High Schools and not women's Universities are required by the different provinces. The Central University may suffice for the needs of all provinces for some years to come. In Japan also*

there is only one University for women while there are many Universities for men. This ideal should be worked out in India also. All Indian provinces should strengthen the one Central University already established rather than organising different provincial Universities which are bound to be inefficient.

(D) The present Educational Equipment of the Women's University.

The S. N. D. T. Women's University is an examining body. It has introduced the compartment system of Examinations. It requires all the affiliated schools and colleges to teach all subjects through the vernaculars. These are all necessary reforms but the University now should go a step further and remodel its examination system and bring it in line with the one followed in America and Germany

The Women's University should first of all organise a very strong department for the teaching of Domestic Science. Diplomas and Degrees in Domestic and Social Sciences should be instituted. Competent women teachers in these sciences are in great demand all over India. Their training should immediately be undertaken.

The present high school and college courses in Domestic Science should be overhauled with a view to greater efficiency. *The Women's University should give a lead to the other recognised Universities in matters of Domestic Science. We expect this University to develop into our Indian Polytechnic, giving an up to date and sound education in Housewifery, Laundry, Cookery, Child-care and all such crafts as are required for the efficient management of the family. A well*

* Courses in Domestic Science, taught in Battersea Polytechnic Institute in London, are given in chapters XVI and XVII.

equipped Child Nursery and an Ideal Home and a Model Cookery Department should be maintained by the premier Women's College conducted by this University.

The present high school and college courses in the other subjects too should be reorganized on a more scientific and rational basis.

(E) Ideals and Scope.

When funds permit, the Women's University should start an Anglo-Ayurvedic college and a *School of Pharmacy. Training college for Secondary Teachers, Schools of Indian Music and Painting, Indian Theology and Comparative Religion are some of the institutions which may be developed in the course of time. *In case such professional institutions are established in the vicinity of the present Arts College and instruction is imparted therein through the medium of Hindi, lady students from all parts of India would be attracted to this centre. The Indian Women's University will immediately assume an All-India importance, in case it adopts Hindi as the medium of instruction in its colleges proposed to be started in the vicinity of the present Arts college.* Women's University should utilize all available resources in organising such § voluntary and compulsory courses as are eminently suited to women and should even encourage lady students to take these courses by all possible means.

Every University, worth the name, should encourage some research work. Problems of mother and baby care, child education, household management, food science, fine-arts and

* The word school is here used in the sense of a college.

§ For a list of suitable courses please read Chapter XIX and the Educational Chart in the Appendix.

agricultural pursuits are some of the subjects in which research work may be carried on by the women graduates of this University. Such work will surely improve the health of the family and increase the happiness of the homes.

The mass of Indian women is ignorant and the more advanced in age amongst them are not in a position to join regular schools and colleges. Hence organised effort must be made to impart useful knowledge to them by all possible means. Foreign Universities are making large use of such agencies as summer and correspondence schools even in technical subjects. The Women's University should conduct such courses and schools in such subjects as are suited to the needs and requirements of our women.

All these improvements, it may be argued, would require vast amount of money. But may we ask, which movement, even in India, has failed, for want of funds? Money, we are sure, would be forthcoming when effort is made in the right direction and the movement is in the real interest of the nation. The public has all along extended generous help towards this movement, the movement for the uplift of the mothers of the race and of the nation.

Women's University should not be merely a replica of the recognised type of the Universities in India. It should have its own individuality, ideals and policy, to differentiate it from the other centres of academic learning. The function of this University is the attainment of greater efficiency amongst women as mothers of the race and it should therefore make a speciality of 'Home' and 'Child' Education in which women must be interested than in any other branch of academic learning. Statutory Universities have the whole field of knowledge before them. By its very name the Women's University has limited its

field of activity to those branches of knowledge in which women are generally interested, and for which they are primarily fitted. Woman has a function and a career of her own and her training first of all should fit her for these; and the Women's University must differ from the other Universities, just as an Agricultural College differs in its scope and method from an Engineering and a Medical College.

(F) A few words to the Senators.

It is a pity that we have to address some of the members of the senate of the Women's University to develop a greater faith in their own movement. Some prominent members of the senate consider the movement as a fundamental mistake committed by Prof. Karve and they publicly announce their ultimate faith in co-education as the only educational salvation for the Indian boys and girls. Many members style this University as a makeshift arrangement for some time to come. Some call it as a retrograde step and only tolerate the existence of such a separate University as it aims to teach all subjects through the medium of vernacular, which appears to them as the only essential feature worth encouraging. *Very few members realise that the University is established to evolve the true type of education for women of India without in any way unfitting them psychologically and physiologically for maternity.* The different electorates should hence forward, send such representatives only to the senate who thoroughly believe that an Independent University for Women in India is a physiological, economical, educational and sociological necessity. *The senators,

* Some members of the Senate send their daughters to recognised schools and colleges and they then try to support their action by various lame excuses.

themselves, should first of all realise the importance of this movement and should not publicly or privately give expression to views quite antagonistic to the very existence and continuance of this movement. This state of affairs gives a wrong lead to the public opinion which is, as yet, not sufficiently educated in favour of an independent University for Women in India. *The principle of loyalty to the movement, which we espouse, is in no way inconsistent with the principle of freedom of speech and freedom of thought. The existing statutory Universities in India are very good fields of work for any educationists who do not believe sufficiently in the theory of differentiation of curriculum for the sexes. Half hearted advocacy of any cause does not help any one in the long run.*

Besides the members of the senate are mere birds of passage and in view of this we would advise them to study the problem in all its aspects and try to appreciate the fundamental principles of the movement and refrain as far as possible from giving expression to their pet views and theories, conflicting with the aims and ideals of this University, when they are expected to represent faithfully the views of the electorate and not their personal opinions and ideas.

These remarks are only applicable to a certain section of the members only. Every credit is really due to a large section of the members who are greatly helping the movement by their scholarship, keen judgement and enthusiasm for the cause. It is our ardent desire that such earnest sympathetic members for the cause should be returned in large numbers by the different electorates, after a careful scrutiny of the views and opinions of their proper representatives, without giving unnecessary importance to candidate's degrees and the academic position.

Woman's education in India seems to us to be nobody's cause. Government, though sympathetic, has not so far done anything worth the name. Nor is the public very keen about it. Some Social Reformers and Educationists, while advocating the cause of women, are preaching Feministic ideas about Sex Equality and Economic Independence, which has frightened the orthodox section of the community, which again has already raised a banner against the masculinization of woman's education. This conflict and neglect has adversely affected the cause of women. *In the meanwhile, we have proposed a golden mean between these two conflicting schools of thought and we are almost tempted to declare that this would facilitate and stabilize the progress and emancipation of women in India.*

The system of woman's education in India must be placed upon a sound *socio-centric* basis. The present system is firmly entrenched and those who have determined to fight it out have a very hard struggle to face. All efforts must be made to wipe out the false modes of thought, which look down upon differentiation of curriculum as an attempt to assert male superiority. This question of the status of the two sexes is irrelevant. In the light of the male standards the female may seem to be inferior and vice versa. The view point of Biology is more comprehensive and teaches us that the sexes are equal in value and differ only in function. Instead of the aping of the West, India should evolve her own standards and ideals and assert her individuality and opinions.

There are some who style the Women's University as a toy University; but they must remember every great movement was styled so by people in its beginning. The work done up till now, since the University was started, is

before the public and the majority of the public has appreciated it. This in itself is sufficient to prove that the University is not a toy.

By the proper application of untiring industry, a toy has been known to develop into an apparatus. *The founder of the Women's University has been well known for his idealism and zeal; and the institution founded by him, may under his guidance and with the co-operation of his colleagues and of the public, develop into a centre of inspiration, not only, for India but for the whole world. And may we all have the will and the means to concentrate our efforts in that direction and with that glorious ideal ever present before us. May God help us to realise this wish.*

APPENDIX.

TABLE A.

\$ Health of Adolescent Girls.

Group.	Number.	Class.	Percent of sufferers	
			During school or coll.	Before entering.
College	100	...	95.0	90.0
In business	800	..	83.3	71.5
College	{ 50	Freshman	74.0	69.0
		Higher class.	80.0	60.0
Nurses	169	...	73.0	69.1
State Normal School...	105	...	81.0	70.5
State Normal School...	100	...	77.0	76.0
Normal School of Gym.	98	...	71.4	66.0
Normal School, City...	{ 306	Less hrs. Gym.	67.1	57.4
		More hrs. Gym.	64.7	58.2
		Freshman	66.0	...
	{ 1000			
College	{	125	60.0	60
		223	57.84	...
		45	57.0	67.0
		103	56.0	...
Normal School, City...	539	{ Junior	54.10	...
		{ Senior	53.02	...
High School	100	{ Junior	42.0	...
		{ Senior	32.0	...

Gym means Gymnasium.

\$ Adolescence Vol II p. 587.

"The highest per cent in the above table is for one higher institution of learning. Probably all discomforts were considered, but the figures are correct, as this investigation was made with the utmost care by one of the medical officers of the institution", *The more exacting the work or study, the higher the per cent age.* This agrees with Kennedy, who found 78 percent of sufferers in a Worcester high school, and with Dr. Boismont, who found 77 per cent in Paris in 1842. *The trouble seems worst in the middle classes where parents wish their girls to advance beyond their own standards."*

"Engelmann urges that "progress of surgery and reduction of mortality have been considered too much and woman and her morbidity too little." Prevention, which is now the watchword, must be based on a study of conditions which interfere with a healthy performance of the female function during the great waves of sexual life. Many a young life is battered and forever crippled in the breakers of puberty, if it cross these unharmed and is not dashed to pieces on the rock of child-birth, it may still ground on the ever-recurring shallows of menstruation, and, lastly, upon the final bar of the menopause ere protection is found in the unruffled waters of the harbor beyond the reach of sexual storms."

TABLE B.

The Rate of Marriage of College Girls in America.

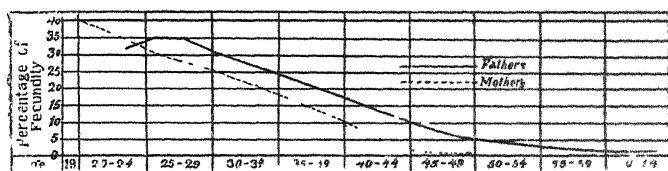
Name of College.	Opened in.	Percentage of graduates, married.
Vassar	1865	35.1
Kansas	1866	31.3
Minnesota	1868	24.5
Cornell	1870	...
Syracuse		31.0
Wesleyan		24.3
Nebraska		22.3
Boston	1873	18.4
Wellesly	1875	{ 18.4
Smith		
Radcliff	1870	16.5
Bryn Marwr	1885	15.2
Barnard	1889	10.4
Leland Stanford Junior	1891	9.7
Chicago	1892	9.4

Remarks.—This table suggests that the rate of marriage of College Women is decreasing and that the age at which marriage occurs is becoming steadily later.

“College girls certainly have a prolonged period of probation with diverse interest. During their course, according to another writer, very many receive and reject proposition of marriage in order to complete their education, but of course no statistics are available upon this point. Yet another writer says that college women as a class need less to look to marriage as a means of support, and most who must at once earn their living teach. A woman who

was earning \$ 60 a month and resigned to marry a man earning \$ 40, exhibited rare devotion. *Whether mercenary motives are increased by the luxury and expensive tastes and interests of college; whether having tasted the fruits of the tree of knowledge, women are not less inclined to renounce it for domestic life, cannot be discussed on a basis of facts or statistics."*

TABLE C.
Fecundity and Age.



"Korosi who tabulated data for 71,800 married couples found that the maximal natality of mothers began between the ages eighteen and nineteen, when the annual probability of birth was 44.6 and 42.2 respectively. From twenty this probability declines and at twenty-five is only 31.5 per cent; at thirty it is 24; at thirty-five it is 16; and at forty 8 per cent. With fathers the highest natality is at twenty-five, when it is 38.9 per cent, at thirty it is 31.7; at thirty-five 23; and at forty 15 per cent. We may bet, says Korosi 70 to 1 against a child being born of a mother aged 45, and 7 to 1 against a father having a child during his fortieth year".

"Comparative statistics for Berlin and Sweden, Edinburgh, Glasgow, Norway, and Denmark, resembled closely those of Budapest. Bigenous natality, i. e., where the age

Adolescence Vol. II P. 592.

Adolescence Vol. II., P. 598.

of both parents is considered, gives results quite different from these monogenous tables. By making the complex combinations necessary, it was found that for every year between twenty and forty, mothers acquired the highest natality possible to their age with fathers under thirty; while the latter reach their maximal natality with women under twenty, so that men between thirty-five and forty-five should choose wives between twenty and twenty-five and those of forty-five to fifty, wives of twenty-five to thirty. *His data also shows the interesting result that women under twenty-eight should choose older, and those above twenty-eight, younger husbands than themselves, while men at all ages have the greatest chance of offspring with wives younger than themselves.* The most prolific marriages are when the woman is eighteen to twenty and the husband twenty-four to twenty-six."

TABLE D.

Legitimate and Illegitimate births for England and Walse during the nine years 1911—1919.

Year.	Legitimate.	Illegitimate.
1911 ...	843,505	37,633
1912 ...	835,209	37,528
1913 ...	843,981	37,909
1914 ...	841,767	37,329
1915 ...	778,369	36,245
1916 ...	747,381	37,689
1917 ...	631,189	37,157
1918 ...	621,209	41,452
1919 ...	650,562	41,876

* Adolescence Vol. II., p. 599

Women and vendication by Ludouice. P. 128.

Remarks:—The number of marriages is gradually decreasing and the ideal of Economic Independence is making marriages impossible. The above figures are a good illustration of the results of enforced celibacy in the Western Society.

Marriage and Divorce statistics of the year 1924.
U. S. America.

Atlanta, Ga	Marriages	3,350
	Divorces	1,845
Los Angelis	Marriages	16,605
	Divorces	7,882
Kansas City	Marriages	4,821
	Divorces	2,400
State of Ohio	Marriages	3,300
	Divorces	11,885
Denver	Marriages	3,000
	Divorces	1,500
Cleveland	Marriages	10,132
	Divorces	5,256

“ While average ratio of divorce to marriage in America is about one to four. In the selected list given above it is one to two. There is no escaping the conclusions, if such facts be compared with the statistics of former years that divorces and separations are steadily increasing, and that if this continues, as it probably will for some time to come, there will be as many divorce cases filed in some parts of the country as there are marriage licenses granted.

“ *This is practically the situation already. The reasons most persons do not realise it is that the statistics do not cover the domestic relations situation in America. There are thousands of divorces by mutual consent (separation) which never get into the statistics; there are thousands more entered into by*

informal arrangement out of court. There are tens of thousands of cases where the flat failure of the individual marriage is recorded in our courts, not as 'divorce' or 'legal separation' but as failure to provide, non-support, desertion, and the like. *Materially and psychologically there is no reason why this should not be classed as divorces—for they would be just that if the parties to such marriage could have their way, and were not held together by circumstance, children, and their legal obligations.* The general name which would cover all such cases, including divorces, separations, and all others are *Marriages That Have Failed.* Under this title it would be conservative to say that there are as many "divorces" annually as there are marriage licenses granted."

JUDGE BEN LINDSAY,

Judge of the Juvenile Court, Denver, Colorado.

U. S. America.

Remarks:—The statement, made above, sufficiently proves the complete failure of love-marriage system in America.

TABLE E.

educational policy of the Japan Women's University.

! Our aim in establishing the Women's University is neither to copy the higher institutions for Women in America and Europe nor to rival the men's University courses in this country. What we aim at is to *frame our schedules of study so as to suit the mental and physical conditions of women at present, and to gradually raise the standard in accordance with the general progress.*

* Revolt of Youth, p 213.

(II) There is a widespread tendency to regard a woman merely as a tool or a machine destined solely for service at home or for the propagation of family line; and in opposition to such extreme tendencies, we feel the necessity of educating women as human beings, that we may be able to call forth their consciousness as personalities with infinite aspirations and longings.

(III) *We cannot support another movement which aims at the so-called emancipation of women. In opposition to this tendency, we lay emphasis on home life as the chief sphere of women's activities.* Here her proper place is found as wife and mother, not indeed as a tool or ornament, but as an active partaker in the humanitarian and national spirit, which should animate a home. Our aim is to educate women that they shall come to realise their own special mission in life as free personal agents and as members of the Empire of Japan and that, *as such they shall be able to perform their services as wives and mothers in a larger sense and more efficient manner than hitherto.*

(IV). But at the same time we must remember there will always be women who, owing to various reasons, do not marry. To these we must give room for realising their mission in life and utilising their own peculiar personal abilities. We must recognise their spheres of activity as legitimate, and not as existing on sufferance, and their lives as having important missions for the Nation and the community at large.

(V) Thus the principles, which shall govern us in educating women, are first, to educate them as human beings, personalities, secondly to educate them as women in order to fit them to become good wives and wise mothers; and thirdly to educate them as members of the Nation so that they may always remember that their lives at home

are related in an important manner, however hidden, to the prosperity or decay of the nation.

*Remarks;—*The organisers of the Japan Women's University have clearly stated their goal in Women's Education. There are many Feminists in any country who look down upon such separatist movements and try to spread misunderstandings and prejudices that are always prevalent in any society about movements newly started. *There is a great misunderstanding about the movement of maintaining an Independent University for women in India.* Some social Reformers style this movement as a *Retrograde step* and a *stumbling block* in the path of women's Education in India. *In the absence of any declared educational policy, such criticisms are likely to vitiate public opinion.* The Women's University movement in India should have a clear educational policy of their own. *The movement should not be considered as an offshoot of Feminism nor should it be styled as an instrument to confine women to their homes and families and thus continue their bondage for all the time to come.* The movement of Women's University in India should steer clear of these two misconceptions. Readers are particularly requested to note the II and III clauses that clearly enunciate the policy of the Women's University in Japan regarding these two misconceptions. *We do not see any reason why Women's University in India should fight shy of making such a bold statement that would once for all clearly define the true position of the University, which is greatly misunderstood by even the intelligent public.*

TABLE F.

A Questionnaire about Woman's
Education.*Group A. Medical Questions.*

1. Are there any important physiological and psychological differences between men and women, necessitating differentiation of curriculum in the secondary and college stage ?
2. Are women more liable to fatigue and nervous strain than men ?
3. Do women require complete rest during the menstrual periods ? Is sex-competition compatible with this rest ?
4. Is there any relation between excessive mental or excessive physical labour of women and their marriagibility, fecundity and the function of feeding the child ?
5. Is there any relation between the age of woman and her marriagibility, fecundity, the function of feeding the child, and her safe delivery ?
6. Has identical higher education produced any bad results on the health of college girls in the West ?
7. Has the present higher education adversely affected the maternal function of the lady graduates of the Indian Universities ?
8. Is enforced celibacy conducive to a healthy and rational life in the case of child-widows in India ?
9. What adjustments are required in the present educational systems so as to safeguard the real interests of the mother and wife ?

Group B. Educational Questions.

1. Whether greater differentiation is desirable in curriculum for boys and girls respectively in secondary and college stage ?

2. Do you believe that men and women are complementary opposites in their mental traits and their education should help the harmonious development of their latent natures ?

3. Should secondary education for girls in India be solely controlled by the Matriculation of the Indian Universities ?

4. Should Domestic science be made a compulsory subject for girls at the secondary and college stage ?

5. Is there any necessity for instituting a Diploma in House-wifery at the end of the secondary and college stage ?

6. Is there any necessity of starting continuation schools for training girls for different situations, professions and occupations ?

7. Can you suggest some suitable occupations and professions for Indian women, that require educational preparation in the high school and college stage of education ?

8. Do you suggest any improvement in the syllabus of Domestic Science Education given in chap XVI and XVII ?

9.* What other educational reforms are necessary in the primary secondary and college stage of education ?

10. Is co-education an educational reform or social experiment ?

11 Can ideals of co-education solve the educational problems of Indian women in the secondary and college stage ?

† See Chapters XV and XIX

12. Are there any administrative difficulties in conducting co-education in the high school and college stage?

13. Can the present Art's Course be made more suitable to the needs and requirements of women?

14. Is an Independent University for women a physiological, educational and economic necessity in India?

15. What improvements are urgently required in the scheme of the present Indian Women's University? Should the University for women be stabilized and made a permanent educational feature of the land?

16. Can you suggest a workable scheme of moral training based on spiritual ideals?

17. ¶ Is there any desirability of starting an Indian girl guide system on Independent National lines, to suit the special needs and requirements of Indian Women?

18. What improvements can be made in the present system of Girl Guide?

Group C. Social Questions.

1. Do you believe in the Education for the Home?

2. Should Home and Family life in India be preserved as an important feature of Hindu culture?

3. Can wifehood and motherhood be organised as independent careers for women?

4. What urgent reforms are required in the legal status of Indian women as wife, mother and citizen?

5. Has identical higher education for women adversely affected the institution of marriage and family in the West?

§ Please read Chapter XX.

¶ Please read Chapter XV

6 Will Western Feminism do any good to India in solving our marriage and educational problems?

7. How far has Economic Independence of Women adversely affected marriage, family and home-life in the West.?

8. Is the ideal of Economic Independence suitable for the emancipation of Indian child-widows?

9 Are there any occupations for which Indian women are psychologically and physiologically more fitted than men? Can married life be made compatible with such occupations? What occupations are unsuited to women?

10. Should there be any difference in rules of pay, promotion, leave, working hours etc. between men and women workers and between married and unmarried women workers?

11. Are married teachers, nurses and lady doctors more preferable to unmarried teachers, nurses and lady doctors? Should enforced widowhood be encouraged in these professions?

12. Should recruitment of women to these professions be limited by the requirements of these professions?

13. Is Western love-marriage system a success or a failure and can it be imitated in India?

14. In case child-marriage system is undesirable, what system of marriage should be substituted in its place?

15. Has the higher education of women produced any new problems in India?

16. How far co-education in foreign countries like America is responsible for new marriage ideals like companionate marriage, trial marriage, free love etc.?

17 How far co-education in the high school stage in America is responsible for juvenile offences in sex-delinquency as reported by Judge Ben Lindsay in his book "Revolt of youth? "

18 Will co-education help in developing sturdy manhood ?

19. Can co-education in the secondary and college stage be accepted as a proved social reform ?

20. Will co-education help woman's educational progress or retard it in India? Are separate colleges required in India ?

21. Do you think that an Independent University for women in India is a retrograde step in social reform ?

22. Can we learn any lesson from the history of Feminism in the West ?

23. What kind of Feminism is badly required in India?

24. Do you believe in Sex-Equality as the main item of social reform movement ?

25. How far the principles of Self-determination and Freedom compatible with our present monogamous ideal of marriage ?

26. What is your programme of Woman's Emancipation in India ?

The questions are divided into three groups. The Educational and social questions are based on Medical questions. The solution of the first group of questions should naturally lead to the solution of the groups of questions following. *The present writer of this book is carrying on an*

investigation for solving the problems of women's education in India. All readers having experience of the problems at issue, are requested to send in their answers using a separate answer slip for each question, quoting therein the name of the group and the serial number of the question in that group. This system of sending in answers would facilitate the work of filing and cataloguing the different answers under different headings. The slips should be accompanied by the following information.

1. Full name and address of the person sending in answer,
2. University degree, age, experience, as to medical social or educational work,
3. One anna stamp in case answer is required.

All the evidence thus collected would be placed before an Independent Committee and oral evidence would be taken if considered necessary.

After thorough investigation, the findings of the committee would be published in News-papers for the information of the public.

*A Consultative Committee is privately organised for this purpose and the names of members are given below. The committee can co-opt other members and all readers interested in this investigation are requested to suggest any name to the secretary of the committee, if considered necessary

* Experienced Doctors, expert educationist and social reformers should find time to send their answers for some important questions at least

A consultative Committee on Woman's Education.

Chairman.

Shrimant Balasaheb Pant, B.A. Chief of Aundh.

Members.

1	Dr. P. V. Shikhare, L.M. & S.	Poona City.
2	Vaidya P. G. Nanal.	"
3	Prof. V. B. Naik, M.A	"
4	Mr. P. K. Atre, B A. B.T.T.D.	"
5	Dr. Mrs. Sundrabai Kirtane, L.M.& S.	Poona City.
6	Lady Premililabai Thacarsey,	"
7	Mrs. Kashibai Deodhar.	"
8	Mrs. Girjabai Kelker.	Jalgaon.
9	Mrs. Sulochanabai Hudlikar, B.A.	Poona City.

*General Secretary.*Prof. G. M. Chiplunkar, M.A., Deccan Gymkhana
Poona 4.

TABLE G.

‡ **Home Economics. Letter No. 1. 1925****Tulsa High School Boys Required to Study Home Economics.**

All the boys in the Junior year of the senior high school of Tulsa, Oklahoma, are required to take one course in home economics. This course is called " Home Crafts for Boys " and is composed of the following units :—

*Note:—*Revised by Maude M. Firth, Director of Home Economics, and her Associates, of Tulsa, Oklahoma. Published by the United States Department of the Interior Bureau of Education. Washington D C,

AIMS OF THE COURSE :

1. To teach the high school boy those fundamental principles of home making which will make him a more worthy member of the home and of society.
2. To develop an appreciation of his responsibility to his home and to his family.

INTRODUCTION : Discussion

- A. Content of course. B. Value of course.

UNIT I.—Nutrition.

Study of the daily food requirements of the high school boy.

(a) Food study. Food composition. Uses of food in the body. Demonstration of basal metabolism. Influence of age, sex, climate, activity, and occupation on food requirements.

(b) Dietary studies, Diet for over-weight boys. Diet for under-weight boys. Diet for athletes. Dietary needs of the family.

(c) Selection of food for adequate nutrition. In the home. In the restaurants. In the cafeterias.

(d) Relative costs of food and nutrients in Tulsa. Cost of feeding a family in Tulsa.

UNIT II.—Food Preparations. (Requested by the boys).

(a) Meat cookery.

(b) Egg dishes.

(c) Quick breads.

(d) Beverages.

(e) Salads.

- (f) Vegetable cookery.
- (g) Preparation of an invalid's tray.

UNIT III.—Duties of a Host.

- (a) Table service.
- (b) Carving and serving of meats, Special talk by Hotel Chef on Carving and Serving.
- (c) Serving of a meat-joint, service of meals with girls of food classes.
- (d) Table manners.
- (e) Etiquette for all occasions.
- (f) Standards of conduct between boys and girls.

UNIT IV.—Textiles and Clothing.

(a) Selection of materials suitable for clothing for different occasions. Textile fibres—comparative study of the four representative fibres as to relative cost and durability; microscopic study; chemical tests for identification, structure of textile fabrics; weaves; finishes; adulteration; standard materials used for men's clothing.

- (b) Care of clothing, brushing, cleaning, pressing, mending.
- (c) Correct choice of accessories.
- (d) Suitable dress for various occasions.
- (c) Art in dress—color—line—texture.
- (f) Cost of clothing.

UNIT V.—Interior Decoration.

- (a) The psychology of color.
- (b) Study of line, balance and rhythm.
- (c) Floor plans.
- (d) Suitable furnishings for the home.

- (e) Furnishings appropriate for the office.
- (f) Arrangement of furnishings.
- (g) Cost of building, renting, and furnishing a house.

UNIT VI.—Household Management.

(a) Organization of work within the home. Boy's share in the work of the home. Use and care of household equipment. Sanitary care of the house,

(b) Financial organization of the household. Sources of the family income. Boy's contribution to the family income. Cost of mother's work in the home. Boy's share of the family income. Food and clothing. Budgets for the high school boy. Budgeting the family income; family budgets based on local conditions. Investments and saving. Legal points which safeguard the home.

UNIT VII.—The Boy and His Family.

(a) Social significance of the home. Home, the social center. Purpose of home. Pride in the home, courtesy, cordiality, hospitality. Ideal American homes. Need of planning for the home. Choice of companion in home building.

(b) The Family. Function of the family. Loyalty to family. Responsibility of the boy to his family. Personal value of living in the family. Marriage laws. Proposed Federal law. Divorce.

UNIT VIII.—The Health of the Family.

- (a) Positive health.
- (b) Emergency care of the sick.
- (c) First aid.

UNIT IX.—Child Care.

Responsibility of parenthood. Care of the little children—physical, mental, moral. The boy's responsibility for

the care of little children. Present day problems in the education and cost of training children.

UNIT X.—Community Interests.

(a) Work of the Board of Health. Milk supply. Water supply. Sewage system.

(b) City planning and improvements. Parks. Playgrounds. City markets. Monuments.

(c) Civic organizations. Art. Music. Education. Relief. Social.

"Home Crafts for Boys" does not take the place of a science, or economics, or any other requirement but stands on par as to credit and dignity with any other high school subject. The enrollment in this course has grown, in a single semester from 251 to 350. The mothers comment most favorably regarding the influence that this course is having upon the boys.

Although this course is under the direct supervision of the department of home economics, it is given in combination with physical training, which means that throughout the year three one hour lessons are given one week and two one hour lessons the following week to "Home Crafts for Boys" and on the other days of the week that hour is taken by the physical training department.

"Home Crafts for Boys" is the outgrowth of a questionnaire sent by the department of home economics of the city schools of Tulsa to the parents of the boys of Central High School. In this manner 500 Tulsans were invited to express their opinions as to the advisability of requiring their sons to pursue a course in home economics, Practically one hundred per cent of the questionnaire sent out were returned with such an enthusiastic endorsement of the idea, that the plan of home economics instruction for boys

was adopted by the school officials and was installed, during September 1825, into the Junnior year of Central High School.

Home Economics Questionnaire sent to Parents.

Tulsa Central High School,
Department of Home Economics

Do you think a High School boy should be taught something about :

(Write *yes* or *no* after the Question.)

1 The selection of adequate food for himself in a cafeteria or restaurant ?

2 The cost of feeding a family for one month ?

3 The cooking of food ?

4 The names, cost, and wearing qualities of standard woolen and worsted material used for his suits and overcoats?

5 Line and colors and their combinations in dress ?

6 Suitable dress for various occasions ?

7 Application of art principles to the planning and furnishing of a home or office, as: a knowledge of color, lines, spaces, proportions, etc. ?

8 Do you think a High School boy should have some knowledge of landscaping ?

9 Should he know how to adopt his training in art to the working out of a " City Beautiful " plan in the use of monuments, planning of parks, play-grounds, etc. ?

10 The appreciation of good pictures for the home ?

11 Should he know something about etiquette and appropriate behavior for various occasions ?

12 Do you believe that music appreciation should be encouraged in the home ?

- 13 Should patriotic holidays be observed in the home?
- 15 Should the family participate in some form of religious expression in the home?
- 15 Should the High School boy know something about the care of children?
- 16 Should he know how to care for emergency cases of sickness?
- 17 Should he know about the cost of living in Tulsa?
- 18 To budget his income.
- 19 Do you believe in budgeting the family income?
20. What should be the boy's attitude towards his mother's services in the home? Should they be paid for in money? If so, how much?
21. Should the boy know something about the legal procedure connected with home building and home management; about various forms of insurance; principles of thrift?
22. List any other suggestions for "Worthy home membership"

Mark with the above which you regard as of first importance.

The returns from a questionnaire recently sent by the Bureau of Education to high schools of the United States show that home economics is offered to boys in some schools of a number of cities of 31 different States. It also shows that 24 of these States report a number of cities having some schools that offer to boys a course in Personal Hygiene and Health. Also that 33 of the States report as having a number of cities in which some schools offer to boys specific courses in home economics such as Foods, Landscape Gardening, Nutrition, Household Management, Home Building and

Furnishing, Clothing Design, Household Budgets, Camp Cookery, Family Relationship, Art and Design, Applied Economics, and Child Care.

Wherever home economics has been offered to boys it has been received by them with acclaim. However, Tulsa, Oklahoma, is the first city in our country to make for boys a year's course in home economics a requirement for high school graduation.

*Remarks :—*This course in Home Economics can be easily adapted for our girls in India with slight variations and adaptations. Will India do for girls what America is doing for boys?

TABLE H

Recommendations of the Consultative Committee In the year 1922.

His Majesty's Government in England appointed a consultative committee with Sir W. H. Hadow C. B. E. as chairman and Mr. R. F. Young as Secretary to consider the question *whether greater differentiation is desirable in the curriculum for boys and girls respectively in Secondary schools?* The committee consisted of 21 influential members. The report of the committee is printed by the Board of Education in England. Some of the recommendations unanimously made by the committee are given below:—

* The following are some of the recommendations for secondary schools in England.

* Differentiation of the curriculum for boys and girls respectively in secondary schools published by Board of Education England Price 2/0

(1) That girls should as a rule, be encouraged to take the first examination about a year later than boys,

(2) that in girls' schools the pressure of external examination which is in our opinion partly responsible for much overteaching and the unduly passive attitude of many pupils, should be reduced wherever possible,

(3) that the matriculation requirements of certain Universitites, which at present determine with undue rigidity the curriculum of the upper forms, in girls' schools should, in the interest of freedom, be relaxed,

(4) that greater freedom should be introduced into curriculm both in boys' schools, and girls' schools, but more especially in the latter and that the Regulation both of the Board of Education and of examining Bodies in regard to the number of subjects to be offered should be modified accordingly,

(5) that a more prominent and established place in the ordinary curricula of schools both for boys and for girls should be assigned to aesthetic subject including Music, Art and other forms of aesthetic training,

(6) that music should be made a principal subject for the second school examination,

(7) that the present arrangements for advanced courses should be made more flexible in order to provide a wider field of choice: and in particular a clause should be inserted in the regulation for secondary schools empowering the Board to approve at their discretion syllabuses for advanced courses on suitable combinations of subjects including Music and Art.

The above recommendations can be accepted with slight alterations for the present Matriculation Examination of the Bombay University for girls.

TABLE I.

‡ A List of Appliances for Teaching Courses in
Hygiene, Prevention of Diseases, Sanitation,
Child-care: Mother-craft, etc.

Single Models.

1. Insanitary Well.	Price Rs. 27
2. Sanitary Well.	„ „ 27
3. Sanitary House.	„ „ 27
4. Insanitary House.	„ „ 27
5. Ratproof Godown.	„ „ 27

Double Models.

1. Consumption Danger. (Part 1 Rs. 62.
2. Consumption Danger. (Part 2 Rs. 62
3. Small Pox Danger.
(4 compartments.) Rs. 70.

Magic Lantern Slides.

1. Maternity and Infant Welfare.

A set of 73 slides including 5 coloured slides with an illustrated key lecture entitled, "Talks on Infant Welfare in English, Marathi and Gujarathi. Price Rs. 90. per set.

2. Food and Health. (15 slides). Price Rs. 15 per set.

Coloured Picture Posters.

* These appliances can be ordered from the following address—
The Bombay Presidency Baby and Health Week Association, Ser-
vants of India Society, Sandhurst Road Girgaum, Bombay No 4.

1. Baby and Health Week Propaganda posters. (in 5 colours. Price Rs. 5 per copy.
- 2-5. On consumption in sets of 4 in 2 colours. 12 as, per set of 4.
6. On average Span of Life (in 2 colours) 3 as. per copy.
- 7-8. On comparative general deaths and Infant deaths in families that do not drink and that do drink. (In sets of 2) in 2 colours. Price 6-6 per set of 2.

(All in English, Marathi, Gujarathi and Urdu.)

Letter Posters

- | | | |
|------------------------------------------------------------------------------------------------------|----------------|-------------------|
| 1. Infant Feeding : Milk Depot. | per copy price | 0-1-8 |
| 2. Day Nurse-Creche | „ „ | 0-1-6 |
| 3. Labour Ward | „ „ | 0-1-6 |
| 4. Food Poster No. 1 (Modified from the food posters of the American Medical Association U. S. A.) | „ „ | 0-1-0 |
| 5. Food Poster No. 2. | „ „ | 0-2-0 |
| 6. A set of 15 posters on Mother craft (In black bold lettering in big size | per set | 1-0-0 |
| 7. Quack Medicines | per copy | 0-2- ⁰ |
| 8. Sanitary Well | „ „ | 0-1-6 |
| 9. Insanitary Well | „ „ | 0-1-6 |
| 10. Evil Effect of Drinking | „ „ | 0-1-6 |
| 11. Country Liquor Shop | „ „ | 0-1-6 |
| 12. Recreation Club | „ „ | 0-1-6 |
| 13. Sanitary Privy | „ „ | 0-1-6 |

14. Farmer's House ,, ,, 0-1-6
 (All in English, Marathi and Gujarathi.)

Cinema Films.

1. House Fly
 2. Slaves of Custom (Evils of Early marriages)
 3. Malaria
 4. A Blood Drinker ; the flea
 5. Cry of Children
 6. Mother and Child Welfare
 7. If she only knew (on medical aspect of Birth Control)
 8. Tuberculosis
 9. Courses of Ignorance (Evils of Venereal Diseases)
 10. Care of the Baby
 11. One Scar or Many (On small Pox)
 12. Motherhood
 13. Save the Baby (Dangers from ignorant Dais)
 14. Our Children
 15. Bombay Baby Week Exhibition films.
 16. On Maternity and Baby Care. (Red Cross Child Welfare Centre of the National Association Bho-
wanipore Branch).
 17. The most dangerous Mosquito-The Fly.
 18. Mosquitoes.
 19. How Snake-bites are cured.
- (All are in English and Hindi.

N. B.—Each set includes films on all subjects pertaining to Public Health and Child Welfare. Any set is generally sent during Baby and Health Weeks to a Mofussil centre. Those, therefore, that desire to hire our films are requested to select films from this set as the films from the other sets are already in demand elsewhere.

Remarks.—Models, Posters, Films Magic Lantern slides illustrating the fundamental principles in Cooking Sewing, Foundry, Model Housekeeping and Child education should be prepared by educational bodies such as Womens' University, Women's Conference and Baby and Health-week Association. *These educational appliances would solve the problem of teaching Domestic science in primary and secondary schools to some extent. Laboratory work in these subjects is what is required. It will take some time before this is developed in India. These are difficulties of equipment finance and accommodation in organising the practical work in these subjects and hence educational appliances are a great need in the subjects.*

TABLE J.

* Constitution.

(The constitution was first passed by the Hindu Widows' Home Association on 13th February 1916. Afterwards it was revised and passed by the Senate of the University on 9th June 1917. It was again changed on the

* For further details in the constitution please consult the Calender of the S. N. D. T. Indian Women's University.

acceptance of the gift from the late Sir Vithaldas Thackersey and passed by the Senate on the 19th June 1921. The present constitution is as given below).

Name.

1. The University shall be called "Shreemati Nathibai Damodher Thackersey Indian Women's University" and shall be referred to in the Regulations as the 'University.'

Aims and Objects.

2. The aims and objects of the University shall be :—

(a) To make provision for the higher education of women through modern Indian languages as the media of instruction ;

(b) To regulate pre-university education, to start, aid, maintain and affiliate institutions for such education and to *formulate courses of study, specially suited to the needs and requirements of women* ;

(c) To make provision for the training of teachers for primary and secondary schools ;

(d) To institute and confer such degrees and grant such diplomas, titles, certificates and marks of honour in respect of degrees and examinations, as may be prescribed by the regulations ; and

(e) Such other objects, not inconsistent with these, as may be added from time to time by the Senate.

*Remarks:—*The aims and objects of the University for Women are given above. *The aims and objects are very*

brief and they could be easily accepted as the aims and objects of any University in India. * In his Autobiography, the founder of the University has made a very clear statement of the aims and objects of the Women's University. The language of the official aims and objects has been made so colourless as to give an idea to the general public that the Women's University is quite identical with other Universities in India, and it differs only in two aspects namely (1) the medium of instruction, (2) organising some courses for women to suit their needs and requirements. These features are important, no doubt, but by themselves these features are not sufficient for the continuance of an Independent University for women in India. The Japan Women's University has stated in its aims and objects many other substantial reasons for starting and maintaining a separate University for Women in Japan. A comparison of the aims and objects of these two Universities will clearly bring out the difference in the Indian and Japanese mental attitude about Women's education. In case new statutory Universities are added to the already existing number of recognised Universities, no clear statement of aims and objects is necessary. But when a distinct departure is made from the existing types of Universities, then the statement of the aims and objects should be quite clear and unequivocal. In case the constitution of the Women's University is to be kept as it is, a clear statement of the educational policy of the Women's University should be prepared and finally presented to the public. A Committee is appointed for this purpose and we wish every success to the labours of this Committee in preparing a statement of University Policy, acceptable to all the members of the Senate of this independent University for Women.

* Autobiography p. 489.

TABLE K.
Strength of different Electorates.

Year.	Members of the Patrons' Electorate.	Members of the Graduates' Electorate.			Members of the General Electorate.			Members of the Educated Ladies' Electorate.
		Permanent	Temporary	Total	Permanent	Temporary	Total	
1918	15							
1919	17			778 [*]			1055 [*]	53
1920	21			826 [*]			1214 [*]	57
1921	29			825 [*]			1249 [*]	58
1922	33			882 [*]			1525 [*]	78
1923	40	145	685	830	210	1267	1486	82
1924	45	145 [†]	723	868	210 [†]	1494	1704	83
1925	49	192	610	802	321	1383	1704	82
1926	53	201	606 [§]	807	359	1491	1850	89

* Upto 1922 members were not divided into permanent and temporary members.

§ The list of permanent members printed in 1929 was used in 1924 also, so the same number is given for two years.

§ The first Senate continued from 1916-1919 The first Electoral Roll was published in 1920

† In these hard times people find it hard to spare even Rs. 10 or Rs. 5 annually and hence the numbers are likely to decline. Many members of the Graduates' Electorate have become members of the General Electorate only because they cannot pay Rs. 10 annually.

TABLE L.

Number of schools teaching the courses laid down by
S. N. D. T. Indian Women's University.

Serial No.	Name of the school.	No. of Standard	No. of Students	Name of the Association conducting the School.
1	Mahilashram, Hingane	7	102	Hindu Widows' Home Association.
2	S. N. D. Thackersey Kanyashala, Poona.	7	380	S. N. D. T. Indian Women's University.
3	Jeevkore Vanita Vishram, Ahmadabad.	7	154	Stri Kelwani Mandal, Gujrat.
4	Mahila Vidyalaya, Surat.	7	191	Mahila Vidyalaya, Surat.
5	Kanyashala, Malwan.	7	44	Female Education Society, Malwan.
6	Kanyashala, Satara	7	90	Kanyashala Mandal, Satara
7	Maharanee Girl's High school, Baroda	7	32	Educational Department, Baroda.
8	S. N. D. Thackersey Kanyashala, Bombay.	7	82	S. N. D. T. Indian Women's University.
9	Mahila Vidyalaya, Belgaum.	7	60	Mahila Vidyalaya Mandal, Belgaum.
10	Kanyashala, Sangli.	4.5.6	15	Kanyashala Mandal, Sangli.
11	Kanyashala, Wai.	3	35	Kanyashala Mandal, Wai.
12	Mahila Vidyalaya, Ratnagiri.	3	13	Mr. L.B. Joshi & Mrs. Joshi, Ratnagiri.
13	Mahila Vidyalaya, Bhawnagar.	7	63	Guzrathi Mandali.
14	Kanyashala, Sholapur.	4	55	Saraswati Mandal
15	Vanita Vishram English school, Bombay.	4	48	Vanita Vishrama.
			1334	

TABLE M.

Conditions of the late Sir Vithaldas D. Thackersey's Gift.

(1) That the donor, his trustees, his heir and executors agree to place at the disposal of the University Rs. 52,500 annually and permanently.

(2) That in consideration of this donation the University agrees to do the following things :—

(a) The University agrees to change the name into "Shrimati Nathibai Damodher Thackersey Indian Women's University"

(b) That the University agrees to start immediately a High School in Poona.

(c) That the University agrees to take over immediately the college at Hingne and to make arrangements to shift the same nearer the city of Poona and to be equipped with residential quarters.

(d) That the University agrees to start in Bombay as soon as possible a High School with Marathi and Gujarathi sides with the ultimate object of developing the same into a full college.

(e) The University agrees to the removal of its seat from Poona to Bombay as soon as necessary buildings are erected for locating the same in Bombay, and a full college is developed as mentioned above. Pending the permanent location of the University in Bombay the meetings of the Senate should be held in Bombay from June 1921 and from the same date the meetings of the Syndicate should be held at such places as may be convenient.

(f) That the University agrees to name the High School in Poona and the college referred to respectively in (b) and (c) after the Donor's mother "Shrimati Nathibai

Damodher Thackersey " and further agrees that such other institutions as may be started or taken over by the University and which may be maintained fully from funds of the University be similarly named.

(g) That the University agrees to change the constitution of the Senate in such a manner as will secure adequate representation of the Gujrathis in the Senate.

(h) That the donor during his life-time and after his death the eldest male member of Damodherdas Thackersey's family is given the right of nominating five members on the Senate; three out of these five must fulfill the qualifications of an Ordinery fellow under rules prescribed from time to time in the constitution of the University and the remaining two need not possess the required qualifications for fellowship but that they should be able to take intelligent part in the discussions at the meeting of the Senate.

(3) The Donor, his Trustees, his heir and his executors hereby agree not to raise any objection in case the University were to extend the privilege of nominating one member to the Senate to anyother Donor on his paying one lac of rupees in one lump sum or annually Rs. 10,000 to the University.

This nomination is not to affect the right of the Donor in nominating his five members.

(4) The Donor, his Trustees, his heir and executors hereby further agree to place at the disposal of the University permanently Government Securities of an amount which will bring an annual income of Rs. 52,500 to the University so as to vest the same in the University on the fulfilment of any of the conditions mentioned herein viz:—

(a) If the University obtains Charter from Government ; or

(b) If the University obtains such other kind of recognition from Government as would on the one hand ensure the permanency of the University and on the other hand give assurance to the public that the University would be conducted on right principles and that their graduates would have a recognised status like those of any other recognised University ; or

(c) If the University raises another permanent fund which will bring in an annual income of Rs. 52,5000.

(5) When the donation as mentioned in clause 4, is permanently transferred to the University, the donor will be absolved from paying an annual amount of Rs. 52,500 as mentioned in clause 1.

*Remarks :—*The conditions of the late Sir Vithaldas D Thackersey's gift are given above. These conditions are before the public for the last seven years. In a country like England and America such conditions would have been fulfilled in no time. In India things are quite different. Prof. Karve is single-handedly doing his best to fulfil the conditions. Educational bodies like Women's Conference, Baby and Health Week Association should now take into their hands the work of collecting necessary funds for the Women's University, *the success or failure of the Women's University is the success or failure of other movements for womans' uplift in India. This deep understanding of facts in India is very rare and hence many movements though closely related together, do not co-ordinate their efforts and are sometimes found working in antogomistic manner. The conditions of the late Sir Vithaldas Thackersey's gift are a bold impetus to the charulable and generous spirit of India. Is India chivalrous enough to take up this cause?*

TABLE N.
Battersey Polytechnic.
 GENERAL TIME TABLE.

Course.	Monday.	Tuesday.
A Classes in Domestic Subjects	2.30-4.30 Household Cookery.	2.30-4.30 Ladies' Tailoring.
	2.30-4.30 Cakes and Sweets (Summer Term.)	2.30-4.30 millinery
	2.30-4.30 Dress-making.	2.30-4.30 Advanced Cookery.
	7-9 Household Cookery.	2.15-4.45 Tea room Cookery (Summer Term)
	7-9 Cookery (C. & G.)	7-9 Household Cookery.
	6.30-8.30 Chemistry of food and Experimental Cookery.	6.30-9 Tea Room Cookery (Summer Term.)
	7-9 Advanced Cookery.	7-9 Dressmaking (Elem.)
	7.0-9.0 -Cakes and Sweets (Summer Term.)	7.30-9.30 Ladies Tailoring
	7-9 Dressmaking (C. & G.)	7-9 Upholstery.
	7-9 Needlework.	7-9 Laundrywork.
B -Course in Domestic Science for Girls between the ages of 16 and 18	<i>1st year -</i> 2.30-4.30 Cookery.	—
	<i>2nd Year—</i> 2.30-4.30 Dress-making.	2.30-4.30 Millinery.
C.-Course in Preparation for Colonial Life.	7-9 Cookery.	7-9 Laundrywork.

Course	Monday	Tuesday
D.—Course of Training for Cooks' Certificate (Plain).	—	—
E.—Course of Training for Cook's Certificate (Advanced.)	6,30-9 Cookery.	6,30-9 Cookery.
F.—Course of Training for Visiting Dress-makers.	2.30-4.30 Dress making. 7-9 Needlework	2.30-4.30 Ladies Tailoring. 7-9 Upholstery.
G.—Course of Training for Battersea Polytechnic Ladies' Tailoring Certificate.	—	7.30 9.30 Ladies' Tailoring.
H.—Courses of Training for Battersea Polytechnic Teacher's Certificate in Plain Needlework, Dressmaking, or Millinery.	7-9 Dressmaking.	—
J.—Course of Training for Experienced Dressmakers or Milliners for a Battersea Polytechnic Evening Teacher's Certificate.	7-9 Dressmaking	7-9 Blackboard Drawing.

TABLE N. (Contd.)
Battersey Polytechnic.
 GENERAL TIME TABLE.

Wednesday	Thursday	Friday
2.30-4.30 Advanced Cookery. 2.15 4.45 Tea Room Cookery (Summer Term.) 2.30-4.30 needlework 6.30-8.30 Household Handicrafts. 7-9 Millinery 7-9 Housewifery. 7-9 Decorative Stitchery. 7-9 Advanced Dressmaking. 6.30-9 Preservation of Fruit and Vegetables (Summer Term.)	2.30-4.30 Household Cookery. 2.30-4.30 Dress-making. 7-9 Household Cookery. 7.30-9.30 Ladies Tailoring. 7-9 Children's Garments and Dress-making. 7-9 Cookery Demonstrations (Summer Term).	2.30-4.30 Ladies' Tailoring. 2.30-4.30 Millinery. 2.30-4.30 Cakes & Sweets (Autumn and Summer Terms). 2.15-4.45 Tea room Cookery (Spring Term). 2.30-4.30 Invalid and Vegetarian Cookery. 7-9 Millinery. 7.30-9 30 Ladies' Tailoring.
2.30-4.40 Needlework. ———	2.30-4.30 Dress making 2.30-4.30 Cookery	——— ———
7-9 Housewifery.	7-9 Cookery	7-9 Needlework.

Wednesday	Thursday	Friday
6.30-9 Cookery	6.30-9 Cookery.	—
—	—	—
2.30-4.30 Needlework. 7-9 Decorative Stitchery,	2.30-4.30 Dressmaking. 7-9 Children's Garments.	2.30-4.30 Ladies' Tailoring.
—	—	7.30-9.30 Ladies' Tailoring.
6.30-9.30 Dressmaking 7-9 Decorative Stitchery. (Optional).	6-9 Needlework.	6.30-9.30 Millinery. 6.30-8.30 Practice in Teaching.
6.30-9.30 Dressmaking.	6.30-9.30 Class management and Practice in Teaching.	6.30-9.30 Millinery. 6-9 Needlework.

TABLE O.

BIBLIOGRAPHY.

It is not possible to prepare a full bibliography of all the books on Women's Education. The following suggested list will be of great value to students who care to study this subject.

- 1 'The Subjection of Women,' by John Stuart Mill.
- 2 'Women and Labour,' Olive Schreiner.
- 3 'Women and Economics' Mrs. S. P. Galeman.
- 4 'The Century of the Child' Ellen Key.
- 5 'Feminism and Sex-Extinction' by Dr. A. Kenealy.
- 6 'Women : a Vindication' }
- 7 'Man : an Indictment' } A. M. Ludovice
8. 'Feminism' Prof. Weseth Knudsen.
- 9 'The Ethics of Feminism' by A. R. Wadia.
- 10 'Women and Society' Dr. Meyric Booth.
- 11 'Adolescence' Vol. I & Vol. II G. Stanley Hall.
- 12 'Studies in the Psychology of Sex' Seven Vols.
Havelock Ellis
- 13 'Social Psychology' Dr. W. McDougal.
- 14 National Welfare and National Decay '
Dr. W. McDougal.
- 15 'Married Love' Dr. Marie Stopes.
- 16 'Wise Parenthood' " "
- 17 'Marriage' Count Herman Keysarling.
- 18 'Revolt of Youths' Judge Ben Lindsay.

- 19 'Companionate Marriage' „ „ „
- 20 'Marriage and Sex Problem' Dr. W. F. Foerster.
- 21 'Uncle Sham' Kanhaya Lal Gauba:
- 22 'Man and Woman' Havelock Ellis.
- 23 'The Awakening of Women' Fransis Swiney.
- 24 'Women in the Past, Present and Future' August
Bebel.
- 25 'Sex Problem solved' William Lee Howard M D.
- 26 'The New Teachings' John Adams.
- 27 'Prostitution in New York City' George J. Kneeland
- 28 'Women Her Charm and Power' Robert P.
Downes.
- 29 'Women's Work and Worth' W. H. Davenport
Adams

For further references on this subject please refer to a complete bibliography given in books such as 'Woman and Society,' 'Feminism' etc Any of the above books can be ordered from the following firm.

*Address :—*Messrs Taraporewala and Sons,
Booksellers and Publishers,
Meadow's Street, Fort Bombay,

TABLE P.

Home Economics Reference Library List.*(1) Applied Art*

Dow	Composition	Doubleday,
*Hicks	Everyday Art	Macmillan
Holloway	The Practical Books of Furnishing the small Home and Apartment	Lippincott
Rolfe	Interior Decoration for the Small Home	Macmillan
Sargent	The Enjoyment and Use of Color	Scribner's
*Goldstein	Art in Everyday Life	Macmillan

(2) Child Care and Training.

Chambers	Care and Training of Boys and Girls	Boston Cooking School Magazine Co., Boston
Grove	Wholesome Childhood	Houghton, Mifflin
*Holt	Care and Feeding of Children	Appleton
Lucas	Health of the Run about Child	Macmillan
*O'Shea	The Child, His Nature and His Needs, pub- lished by Children's Foundation, Valparaiso	Indiana
Seham	The Third Child	Lippincott

(3) Clothing.

*Balderston	Laundering	Lippincott
Baldt	Clothing for Women	Lippincott
*Cook	Essentials of Sewing	Manual A. P.
*Denny	Fabrics and How to know them	Lippincott
Dyer	Textile Fabrics	Houghton, Mifflin
Trilling and Williams	A Girl's Problem in Home Economics	Lippincott

(4) Family and Social Relationships

	Every-day Manners	Macmillan
Dean of Girls	Manners and Conduct	Allyn & Bacon
Groves	Social Problems of the Family	Lippincott
Post	Etiquette	Funk-Wagnalls
Richards	Art of Right Living	Borrows & Co.
*Spencer	The Family and Its Members	Lippincott
*Starrett	The Charm of a Well- mannered Home	Lippincott
*Starrett	The Charm of Fine Manners	Lippincott
Tarbell	The Business of Being a Woman	Macmillan

Foods.

*Balley	Meal Planning and Table Service	Manual A. P.
Chambers	Breakfasts, Luncheons Dinners	Boston C. S.

Conn	Yeasts and Molds	Ginn
*Farmer	Boston Cookery School Cook Book	Little, Brown and Co
McCollum	Newer Knowledge of Nutrition	Macmillan
Powell	Successful Canning and Preserving	Lippincott
Rose	Feeding the Family	Macmillan
Sherman	Food Products	Macmillan
Stiles	Nutritional Physiology	W B Saunders
<i>Health</i>		
' No 86	Health of the Family	Supt of Documents
Series No 8	Federal Board for Voc Ed	Washington, D C.
Atkens	Home Nurse's Handbook	W B Saunders
Delanc	Home Hygiene and Care of Sick	Blakeston
Galbraith's	Personal Hygiene and Physical Training for Women	W B Saunders
Hardenbergh	Home Sewage Disposal	Lippincott
Lynch	First Aid and Relief	Blakeston
Pope	Text book of Simple Nursing for High S	Putnam
* Sampson	Prevention of Disease and Care of Sick	U. S Public H Service, Washn D. C
Misc Pub No 17		

Home Management.

*Abel	Successful Family Life	Lippincott
Frederick	Household Engineering	American School of Home E.
Frederick	New Housekeeping	Doubleday
Hughes	Thrift in the Household	Lathrop, Lee and Shephord
Lord	Getting Your Money's Worth	Harcourt, Brace Co.
*Taber	Business of the Household	Lippincott

House

*Allen	Mechanical Devices in the Home	Manual Arts Press
* Balderston	Housewifery	Lippincott
Broadhurst	Home and Community Hygiene	Lippincott
* Gray	House and Home	Lippincott
Matthews	House and Its Care	Little Brown & Co.
Parson	Interior Decoration	Doubleday,
White	Successful Houses and How to Build them	Page Macmillan

Related Books.

Hatches	Occupations for Women	Southern Women's Educational Alliance, Richmond, Va.
---------	-----------------------	------------------------------------------------------

Hunt	Life of Ellen H. Richards	Barrows & Co.
Keene	Mechanics of the Household	McGraw Hill & Co.
Lynde	Physics of the Household	Macmillan
Vivian	Everyday Chemistry	A. Book Co.
Wanger	What Girls Can do	Henry Holt & Co.

Magazines for use in Vocational Home Economics.

A. To be subscribed for by every school

Good Housekeeping	. . . \$ 3-00
International Magazine Co, 119 W. 40th St. New York City.	
Better Homes and Gardens	..... \$ .60
1714-24 Locust St., Des Moines, Ia.	
Hygeia	..... \$ 3-00
535 N. Dearborn St. Chicago, Ill.	

B. Select others from the following:—Fashion quarterlies may also be purchased The total from maintenance for magazines must not exceed \$ 12-00

Children—The magazine for parents	..... \$ 2-50
353 Fourth Av., New York City.	
The Nation's Health	..... \$ 3-00

* One copy should be secured as soon as possible.

** Three to six copies should be secured as soon as possible.

A school discount can usually be secured.

Modern Hospital Pub. Co., Inc., 22-24 Ontario St. Chicago, Ill.	
Foods and Health Education	..... \$ 1-00
American Food Journal, Floral Park, New York.	
American Cookery	..... \$ 1-50
Boston Cooking School Mag. Co., 221 Columbus Ave., Boston Mass	
Fashion Service Monthly	..... \$ 1-50
Women's Institute, Scranton, Pa.	
Vogue fashion bi-monthly	..... \$ 2-00
The Conde Nast Publications, Inc., Greenwich Conn.	
Ladies Home Journal	..... \$ 1-00
Curtis Publishing Co., Independence Square, Phila- delphia, Pa.	
Women's Home Companion	..... \$ 1-00
Crowell Publishing Co., Springfield, Ohio.	
Delineator	... \$ 2-00
Butterick Publishing Co., Butterick Bldg., New York City.	
McCall's	..... \$ 1 00
McCall's Company 232-250 W. 27St., New York City.	
Mental Hygiene Bulletin	..... \$ .50
National Committee for Mental Hygiene, 370 Seventh Ave., New York City.	

Remarks :—The American Home Economics Association Baltimore, Maryland U. S. A. has published number of very important books and circulars on the subject of Home Economics. A Journal of Home Economics is also issued by this Association, every month. School authorities are hereby, requested to get in touch with this Association for further information.

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6. Battersea Polytechnic (School curriculum).
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11. Differentiation of Curricula between the sexes in Secondary Schools H. M. Stationary office London.
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13. Ethics of Feminism by Prof. A. R. Wadia.
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17. Indian Review of 1928 "Hindu marriage" by Dr. Pattabhi Sitaramaya.

18. Indian Social Reformer 27th Feb. 1916.

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22. Manual of Home-making Education for High-schools, published by the Department of Education State of Alabama.

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25. Physical Culture Magazine, by Bernar Mcfaden, December 1925.

26. Present-day Education of girls, by Dr. Meyrick Booth in the Nineteenth Century and After 1927.

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28. Report of the Bombay University Reforms Committee.

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31. Surya Namaskars by Shrimant Balasaheb Pant Pratinidhi, B. A. Chief of Aundh, Bombay Presidency.

32. Times of India "India's New Problem " by Mrs. Rosali Acason July 1929.

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34. Wealth and Welfare weekly 2nd August 1929.

35. Woman and Economics by Mrs. C. P. Gilmen.

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37. Woman and Labour by Olive Schreiner.

38. Woman Movement by Ellen Key.

39. Woman her Charm and Power,

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43. Bengali speech extract, by Sir Rabindranath Tagore.

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